



THE MISSIONARY REPORTER,

OF THE
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BOARD OF MISSIONS,

OF THE
General Assembly

OF THE
PRESBYTERIAN CHURCH,
IN THE UNITED STATES.

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THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

SEPTEMBER 1, 1831.

NO. 1.

TO OUR READERS.

The *third volume* of the Reporter commences with the present number. Arrangements having been made for communicating information respecting the operations of the Board of Education, in another form, the Education Register will be discontinued, and this work will in future be exclusively devoted to the interests of the Board of Missions. As we have before intimated, we shall endeavour hereafter to furnish a greater *variety* of missionary intelligence, both Foreign and Domestic, together with occasional communications, and some miscellaneous articles.

We are requested to say also, that the Ex. Committee of the Board of Education have it in contemplation to publish a quarterly Journal, having special reference to the office and work of the ministry—ministerial qualifications—education, particularly that of candidates for the sacred office—foreign missions, &c. &c. In the mean time what ever may be necessary to communicate to the christian public can be made known through the columns of the Reporter and other papers devoted to the great and precious interests of Zion.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR.
STONE.

May 10. Rum Chundru, the baptised native, called and had a conversation with my pundit this morning, respecting the divinity of the Hindoo avatars, (incarnations,) and their various expedients for the remission of sins. He maintained, that as all the Hindoo avatars were guilty of base crimes, they were sinful, and of course, were not the avatars of God. Luxumun, my pundit, maintained that the Hindoo avatars, (gods incarnate,) though they were guilty of those crimes which would be sinful for men to commit, were not by that proved to be sinful themselves, because they were gods, and as such had a right to do what they pleased, without its being any evidence against their divinity. As Rum Chundru pressed the absurdity of his reasoning upon Luxumun, he became angry, and called Rum Chundru a fool, a liar, and an outcast; and told him, if he had become a christian, to take off his

tapee, (a kind of turban which the Hindoos wear on their heads,) and cast it away, and no longer wear the Hindoo dress. I interposed, and told Luxumun not to be angry, nor abuse his antagonist, because he had the better side of the argument, but to discuss the subject candidly. He became still more enraged, said I was partial to Rum Chundru, and that he would not remain in my house nor in my service any longer, and rose up and went away. The sole difficulty was, he found himself embarrassed in his attempts to defend Hindooism against Rum Chundru, who was equally well versed in the shaster as himself. Luxumun has too much knowledge of christianity to presume to maintain that Hindooism has as high claims to divinity as christianity has. In speculation he is probably more thoroughly acquainted with the doctrines and precepts of christianity than any other Hindoo in western India. He has been employed in the service of the mission eight years; and for considerable part of the time in translating the Scriptures with Messrs. Hall

and Graves. But as he is more acquainted with the spiritual and holy nature of the christian religion, so with his he is proud and unhumiliated, he is more opposed to it than are those less acquainted with it. May the Lord Jesus who has the hearts of all in his hands, and who once, to the glory and riches of his grace, and furtherance of his kingdom on earth, converted a persecuting and angry Saul, have mercy upon my poor teacher, humble him, renovate his soul, and make him a chosen vessel to bear his name among the gentile Hindoos. He would make a fearless and zealous champion of the cross. In his learning, his ardent temperament, his untiring perseverance, and in many other natural traits of character, he resembles Saul of Tarsus. Should he be converted, and these natural endowments consecrated to Christ, he might resemble Paul in humility, self-denial, labors, sufferings, and zeal; and his motto might be, "I am not ashamed of the gospel of Christ."

11. Luxmun, who left me so abruptly yesterday, in a violent passion, returned to-day and said he would continue his services as a teacher, if I wished. He acknowledged that he was very angry, but thought that Rum Chundru gave him sufficient provocation. As it is thought desirable to retain him in the employ of the mission, on account of his superior ability to prepare and correct matter for the press, I told him, in reply, that he might act as he pleased, continue with me, or take his discharge. He preferred to remain.

CEYLON.

LETTER FROM DR. SCUDDER, DATED
AT PANDITERIPO, JAN. 1831.

Opposition of Catholics.

During the last quarter the Lord has done great things for us, whereof we are glad. The school I had the prospect of establishing among the Roman Catholics in Chillalle, was commenced three months ago, and prospers, notwithstanding all the opposition from their corrupt priesthood. As it was said by the resident priest of the village, that I had established it from malicious motives, I addressed a circular to some of the respectable inhabitants, in which I contradicted his statements, and pointed out the importance of having their children educated. Extracts on the subject of education were given from Tamul authors.* One of my objects was to show that their priests

were in reality doing them no good. I took occasion to mention, that after scraping together all the money they could, instead of spending it for their benefit, by furnishing them with the scriptures, or establishing schools, they sent it off to Goa. I added, that not only would they do nothing for their good, but when others felt sorry to see their children growing up in ignorance, and wished to give them money to educate them, they opposed them. The letter was well received, and attended, I hope, with good success. Any thing which tends to lessen the influence of the priests, and make the people less afraid of their curses, will of course make them less disposed to be ruled by the rod. I cannot but hope that the rupture which has taken place between the priests and those people who send their children to the school will be attended with great good.

Progress of Religious attention in the vicinity of the Station.

Of late, numbers of the people in this village have listened attentively to the words of eternal life. Some have attended preaching at the school bungalow. Each of my brethren has labored among them during the last quarter, & those who visited from house to house, found abundant encouragement to proceed. Coe, one of my native helpers, writes as follows—"I will briefly mention all the good things, which through divine favor, have taken place in Chillalle. In former times, when I went there to instruct them, they abused me and blasphemed the christian religion. If they saw me in the streets they would murmur. When I went to their houses, they would drive me away. Now many call on me to come to their houses and allow me to converse and pray with them. They gladly read the scriptures and tracts. The people are not so much afraid of their priests as before, as appears both from their conduct and conversation."

Some gladly attend meetings. At our night meetings in the village, we often command good congregations. Mrs. Scudder has a weekly meeting for such women as she can induce to attend, and has been much encouraged to exert herself in their behalf. The mothers of Sarah Woodhull, Martha Washington, and Julia Ann Prime, with one other woman, attend my meeting of inquiry. All my schoolmasters, one excepted, also attend this meeting, with several of their scholars.

During the last quarter several meetings of peculiar interest have been held in our mission. That with our schoolmasters was very solemn. On Friday of next week, we hope to hold a meeting

*"He that is learned has eyes. He that is unlearned, hath no eyes, but two sores in his face, &c."

with such persons as reside in our families, or are occasionally hired by us. We are hoping to feel the divine presence. Of late we have had our attention more than usually drawn to the importance of making especial exertions in behalf of the spiritual good of the rising generation. God has been pleased to pour out his spirit copiously upon our boarding schools and upon the schoolmasters of our native free schools. My hopes are strong that he has begun to pour it out upon the children belonging to the latter. I feel persuaded there is no class of persons from whom we are to expect so much. My own exertions, together with those made by some of my brethren, in this department of our work at this station, have proved to us that we have great encouragement to go forward. Some of them, as I have understood, refused to go to the heathen temples. Since my return from the Neilgherries, I have endeavoured to weaken the confidence in heathenism by showing them some of the images of the Tamul gods I brought from the coast with me. Many of them have taken them into their hands, and have been convinced that they are not entitled to all that reverence, which their brahmins would make them believe. Even should they not become pious, as they grow up, taught to despise the gods of brass and copper, heathenism will have comparatively little hold on their minds. Could those who think that missionaries should not have schools under their care, witness all that has been seen of late in our mission, it is more than probable that some of their objections would vanish like the morning cloud and early dew.

The anecdote which is narrated below, is extracted from a letter received by Dr. Scudder from the Rev. Mr. Lambrick, of the Church Missionary Society, stationed near Columbo. It shows that the Spirit of the Lord is operating in other parts of the island besides the district of Jaffna; and it must have been peculiarly pleasing and interesting to Dr. Scudder, as it brings to light the happy results of his past labors, in a quarter where he was not looking for them.

The following is an extract from a letter lately sent me by the Rev. Mr. Lambrick, Church missionary at Cotta, near Columbo.

About a fortnight ago, a Tamul man came to me, and said he wished to become a Christian, and wanted employment. I replied that I had no employment for him, but would willingly instruct him, if that was his object. He then added that his wife, also, wished to become a Christian, and that he would bring her with him, and both would put themselves under in-

struction. All this appeared so much like a native scheme, that I hardly thought to see him again. But two or three days afterwards he came with his wife, whom he had brought in a dooley, she being evidently ill. It soon appeared that it was she who was principally desirous of Christian instruction, and they agreed to take lodgings in the village, and remain here at their own charges, to learn more of the way of salvation by a crucified Saviour. She appeared for several days to grow worse in body and stronger and stronger in mind. I have never seen among the natives so much of Christian simplicity, at the same time that she had a thoughtful, intelligent mind. She had a clear knowledge of the way of salvation. Christ was her whole dependence, and she was anxious to take him for her Lord and Saviour publicly by baptism, and considering, after the strictest examination into her motives and conduct, I could find no possible objection against her, and her state of health being precarious, and her temporary accommodation here little suited to her comfort, I shortened the period of her probation, and have this day baptized her. I have some hopes of her husband, but his case not being so urgent, more time is required before he be admitted. If you ask what is there in this incident so peculiarly encouraging to me, I must further inform you that she was once a patient of your's, brought by her husband from Trincomalee, some six or seven years ago, when you performed a successful operation on her cheek, the scar of which still remains. She talks much of the urgency with which Mrs. Scudder entreated her to take refuge in Christ, and mentions a promise she made to do so. She has never, she says, forgotten that promise, and she blesses the Lord that he has enabled her to fulfil it.

CHINA.

EXTRACTS FROM THE JOURNAL OF MR. BRIDGMAN.

Mr. Bridgman spends most of his time at Canton, though he occasionally visits Macao. He is occupied principally in acquiring a knowledge of the Chinese language. But since the departure of Mr. Abeel, as mentioned at p. 229, of the last number, a large part of the labor of preaching on the Sabbath to foreign residents and seamen will devolve on him.

Macao, Aug. 2, 1831. Yesterday afforded us an opportunity, the first since we left America, of celebrating the sacrament of the Lord's supper. Had a stranger been here, he would have thought, at first sight, that he had reach-

ed a favoured spot; for, from whatever direction he might have come, he must have travelled some thousands of miles, without having met with a scene like this. In the midst of idol temples, and of idols without number, he hears the sound of the church-going bell, and sees among two or three hundred houses, in the European style, twelve or fifteen chapels, which seem to invite to the worship of Jehovah. On a better acquaintance, however, the stranger finds very little to distinguish the first from the other days of the week. There is a difference. The public offices of the Portuguese are closed, and the citizens permitted to spend the day according to their choice. Their chapels are opened, but no more seem to attend than on other days, and of their numerous clergy, forty or fifty in number, not one comes forth to read and expound the scriptures.

The British Factory have a chapel here, in which, during their residence, which is usually half of the year, divine services are regularly performed by their chaplain.

Dr. Morrison, usually has worship at his own house, where he is joined by a few English and American citizens.—Yesterday it was our privilege to join in that worship, and after an appropriate discourse to sit down to the table of our common Lord, where, as he remarked in his sermon, the distinctions of rich and poor, learned and unlearned, of nation, and class, and original character, are all forgotten, under the common character of redeemed sinners. Such a communion table is the epitome of heaven itself, which consists of every nation, tribe, and people, and language, all uniting in the Saviour's praise.

Great Festival and Procession.

13. Since the 5th instant, Macao has presented an unusual scene of idolatrous devotion. This has been occasioned by the dedication of a new temple, and the enthroning of new gods. On each successive day, and the work is still in full tide, there has been wandering through the streets, from morning till evening, sometimes amidst torrents, of rain, and sometimes beneath the scorching rays of an almost vertical sun, one of those processions which are not less offensive to Jehovah, than they are degrading to the character of man. And on each successive night, the scene has been prolonged, from evening till morning, by theatrical exhibitions and revelry, which could not well endure the light.

It is not easy to describe one of these processions, for I know of nothing on earth with which they can well be com-

pared. They are composed of all classes of people, and vary in number from one to two or three hundred persons. We see among them grave, aged, well clad gentlemen; priests and young men, boys and girls, riding in state; numerous bands of musicians with drums, gongs, &c. standard bearers, meat and fruit offerings, and gorgeous, fanciful ornaments, too numerous to be mentioned.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

A SOLEMN APPEAL IN BEHALF OF THE WEST.

The following is an extract from a communication of an agent of the Board in the West, dated White Co. Illinois, June 13, 1831.

This whole state is one day to exert a powerful influence over all the West and perhaps over the Union. And although every thing is unorganized; yet, the time is near at hand, when distinctive forms of virtue and vice will be seen rising in the land and exercising their congenial influence. The present gloomy state of things therefore—gloomy only from the destitution or moral waste—ought not to deter any one from entering any part of this field. But whilst they come 'they ought to be fully aware that hardness, such perhaps as they have never thought of, will have to be endured.

A man to be useful and build up the church in this land must (1.) expect and be willing to be satisfied to a great extent, with souls for his hire. (2.) He must expect and be willing to deny himself of all the luxuries, and many of what he may have esteemed the comforts of life. (3.) He must be willing to adapt himself at once, or as soon as possible to the manner and habits of the people. (4.) He must be willing to give himself *wholly* to the work—devote himself solely and exclusively to the ministry—and then concentrate all his thoughts, affections, and desires,—his whole soul, upon the great and important interests he has undertaken to sustain. He must feel that he has no other interests—not even for himself—to advance, than the interests of the Redeemer's Kingdom. (5.) He must have great patience, firmness, forbearance, and determined perseverance: for he will have much and continued labor to perform; much ignorance to instruct and remove, many difficulties and obstacles to encounter and overcome. (6.) In short he must have a piety which would sustain him at the stake or upon the rack, and which will lead him willingly to sac-

rice *all things* for Christ and the success of his gospel. When he leaves home, he ought to feel that the only home which he now has is heaven, and that his father requires him diligently and unremittedly to perform some certain work before he can enter into the mansion prepared for him.

Can you not, dear brother, in love to the famishing churches of this land, and in pity to the thousands of souls without the pale of any church, O can you not send several men of the above description at once into the field, and many more in a short time? Where are the devoted brethren, whose hearts burn with love to Christ, and who desire to count it all honour when they have to endure hardships for his sake? Who does not desire to come to the West, the great, the extended West? I plead for laborers in this land, and for those fields I have mentioned; I plead for the bread of life, for perishing souls! Are there none that will come? Or have you lack of friends? And will not those who owe God so much pay him a little to sustain the poor, despised missionary in the field, while he, under the blessing of the Holy Ghost, is preparing souls for "glory and honour and immortality" at God's right hand!!! Will they rob God and starve his people and his ministers? When will christians feel that they are but stewards of the goods or property of the Lord, and act in accordance with such feeling! O that the time were come.

I cannot close this already extended letter without expressing to you the deep and full conviction of my mind, that the present period is a crisis, in which will be decided not only whether this state and indeed this whole valley, shall be religious and infidel; but also whether Presbyterianism shall extend and cover the land or not.

Moreover I would say that if the Presbyterian church can be but aroused from her stupor and lethargy, and brought to act distinctively in the great effort of planting and sustaining the missionary of the cross in the whitening fields of our own country, she could now take possession of this whole land, and establish in it the institutions of the gospel on that plan or those principles which she deems and ever has deemed most consistent with the word of God, and with the civil and religious liberties of the people.

Presbyterianism, sir, is the very germ, or rather germinating principle of republicanism; and were this church to be extinguished the civil and religious liberties of this land, nay of the world, would be destroyed. Ought not Presbyterians therefore to awake on a subject of this kind? And will not a fearful

amount of guilt rest on it if she suffer the present crisis to pass away and puts not forth the gigantic efforts of which she is capable, for the accomplishing the great object spoken of? Who can estimate her guilt in such a case. Will not future generations curse her and that bitterly, if peradventure they should groan under the grievous yoke of civil and ecclesiastical bondage? Will not souls in eternity curse her; nay, may not God himself curse her in holy indignation for her supineness—her unprofitableness—her insensibility to the worth of souls?—But it may be asked what is she to do? How is she to accomplish this great object? I answer by clothing herself in sackcloth and repenting of her past sins, and thus renewedly dedicating herself with all her property to the Lord. But it may still be said, she has not ministers to send out; and whose fault I would ask is this? Has she not pious youth enough within her bosom, whom she can specially devote to the Lord and educate for his ministry? Why has she not done this long ago? Sir on this subject I can scarce utter my feelings. So deeply impressed am I with a sense of the necessity and importance of the Education cause, that I believe it to be the first great duty of the church.

REPORTS OF MISSIONARIES.

LOWER CANADA.

From the Rev. ISAAC PURKIS, dated La-pairie, June 5th, 1831.

In making my quarterly communication, permit me to thank you for your last kind letter assuring me of the interest you feel in favour of Russell Town and of Canada in general, and I trust that Providence will in due time point out such a Missionary or Missionaries as the great head of the Church has selected and prepared for abundant usefulness in this part of his vineyard. I am happy to say, that we have one coadjutor recently introduced from Scotland; a man, we have good reason to believe, of Evangelical sentiments and fervent personal piety and zeal. He has been led by providence to pitch his tent, at upwards of 50 miles to the South West of me, which will be the centre of a large circuit, I trust of usefulness as well as of exertion; he is my nearest neighbour in that direction; but he is too far distant, and the field is too necessitous to admit of his serving Russell Town, or the other places which may be associated with it. This servant of the Redeemer is a Presbyterian and a seceder, and is assisted in his labours by the small missionary society at Montreal, to which

I adverted in a former letter. Should we be favored with some person for Russell Town, and I trust we shall form a three-fold cord that shall not be quickly broken.

I have continued at Laprairie and Beauharnois as usual; but the long wet spring has kept the roads in such a state as to render it impracticable to visit the more distant places. I have also regularly attended a weekly meeting at Laprairie for improvement in singing and also for prayer: and I hope that some good is resulting from these engagements.

In my last, I mentioned that our Sabbath School here had been renovated, and that the children distinguished themselves by their diligent and persevering efforts in committing to memory portions of Sacred Scripture and Hymns, &c. The numbers are from 30 to 40, not a very imposing number, yet as we hope they may become the salt of this part of the earth,—the light of this little world,—the little leaven of this inert lump; I am sure that you will rejoice to learn that from the interest which they feel in the duties of the school, they recited on one single sabbath recently 1500 verses: besides these exercises they are questioned on portions of Sacred Scripture as in Bible classes, and addressed both individually and collectively on the duties which they owe to God,—to men in their various relations, and to their own souls.

I have good reason to anticipate the best effects to arise from this source; for the *soul* of the present school and almost the only useful characters are those who were similarly trained when I was formerly here. When the number and spirit have so much improved both in teachers and children I cannot but hope for good fruit.

In my last I gave you an intimation that it was in contemplation to attempt the erection of a house for God. Meetings were held for the purpose of considering the subject and persons were appointed to carry it into execution.

The subscription towards the object now amounts to nearly six hundred dollars.

The spot of ground is secured and we hope that two, or at most three months, will witness its actual commencement.—Thus we trust that something is doing however small for the advancement of the best of all causes, the cause of God and Truth.

NEW YORK.

From Mr. A. SCOVEL, Columbiaville, N. Y.
July 14th, 1831.

Such are the mighty movements in the

kingdom of providence and of grace at the present period of the world, it is impossible to contemplate them, without the deepest emotions of wonder, of gratitude and of praise—not only the arts and sciences—the principles of civil liberty are rapidly advancing but those of spiritual freedom, of salvation are moving forward with accelerated motion and power.—God has promised to his Son the heathen for an inheritance and the uttermost parts of the earth for a possession. And the great events which almost everywhere are following in swift succession, both in the political and moral world, most clearly evince that we are approaching near to the fulfilment of this promise—near to the day of millennial glory. The rays of divine truth are filling with increasing splendor on the darkness of our world; and amidst the ruins with which it is overspread, they are causing life and light and beauty to appear. Almost every enterprise projected for the amelioration of the condition and salvation of man, is hailed with delight and followed by triumph. Considering the obstacles which we have had to encounter, such to a considerable extent has been the fact in relation to the efforts which have been made for the establishment of the gospel in this place—proposals have already been given for the erection of a church. And it is contemplated to commence the work immediately and if possible to complete it by the 1st of Nov. The spirit of the Lord we trust has not forsaken us.—There are some among us who are inquiring the way to Zion. We have two services on the sabbath and one during the week. Sabbath schools—Bible Classes and Monthly Concert still continue interesting and flourishing. Since I last addressed you, two large additional schools have been organized.—In each a library has been placed of nearly \$40 in value. The A. S. S. Question books are the ones which we use. A Temperance Society has also been established with every prospect of abundant success—special efforts on this subject are soon to be made throughout this County—measures have also been taken by the Presbytery for supplying more generally this region with Missionary labour. But while something is done much more remains to be accomplished.

From Mr. S. PECK, Alden, New York,
July 1st, 1831.

Since my last report, there has been an addition to the church here, of twenty-seven, by confession, and one by letter. Twelve of them were baptized, and four children. When the above were receiv-

ed into the church, the sight was truly solemn and joyful. One man, of seventy-three, came forward; and from that down to the female of fifteen or sixteen. This took place about the 20th of April last, and as yet, they all seem to be growing christians. There still seems to be a degree of seriousness on the minds of many in this place, and we fondly hope that there have been two or three conversions since I last wrote.

An address, on the subject of temperance, was delivered here on the 19th ult. by a Mr. Yale; at the close of which the temperance society received an accession of about twenty. Our Sabbath School continues as usual.

The meeting house of which I spoke on a former occasion, will be raised, Providence permitting, next week. So you see, Dear Sir, how the Lord seems to smile upon us in some degree. Yet there is much here still, which calls for deep mourning in Zion.

From the Rev. H. HALSKY, dated, Cambria, Niagara co. New York, July 1st, 1831.

Since my last date a portion of my time has been occupied in attending protracted and public meetings in this region, and in one case our meeting on the Sabbath was omitted, our place of worship, the school-house being occupied by Universalists, who hold it one third of the time. I have instituted two Bible classes which I attend weekly, and there are now in operation six Sabbath-schools, one containing between 40 and 50 scholars, the others smaller. Besides the Sabbath-schools, I have paid some attention to the visitation of common schools, and the distribution of religious tracts. Our temperance societies have made a gradual advance. The monthly concert is thinly attended, and but little is contributed for missions. Weekly prayer meetings are attended in different neighborhoods, and the females make annually a small contribution to foreign missions.

Since my last there have been in each of the societies which I serve, several hopeful conversions, there are now a few cases of special seriousness, and it is expected that some will be added to the church at the next communion. Of those converted, a part have joined the Baptists and a part the Methodists. Universalism still predominates in Cambria; the Sabbath is much profaned in divers ways—still it may be said that the cause of morals and of true religion is on the advance in the particular places of my labour, and in the surrounding country.

From Rev. G. G. SILL, West Mendon, Monroe county, N. Y., July 1st, 1831.

The revival which I stated in my last report as being enjoyed here at that time, has subsided, though a few cases of hopeful conversion have occurred during the quarter. Fifteen persons have been added to the church, thirteen of whom were upon examination, and two by letter. The greater part of those received upon examination were subjects of the recent revival.

The Sabbath school cause is receiving more attention than heretofore. We now have two schools, one of which is in the village and the other two miles distant. The latter has been formed during the quarter just closed. The number of attendants in both is between ninety and one hundred.

A tract society has been formed in the congregation, the monthly distribution commenced, and two hundred and twenty of the families in this town are now enjoying the benefits of it.

Our place of worship, which has heretofore been a brick school-house, being too small for the accommodation of the congregation a building has been erected 40 feet long, 24 wide, and 14 high, at an expense of about \$400, which is to answer the purpose of a place of worship till a church shall be erected, when it may be converted into a session house. The new building is expected to be ready for occupancy in ten days, and will seat about 250 persons.

This little church appears now to be in prosperous circumstances in every respect, except that of growing in grace. A declension in religious feeling now exists to a considerable extent, and consequently impenitent sinners are not inquiring what they shall do to be saved.

OHIO.

From the Rev. R. B. DOBBINS, dated Williamsburg, Ohio, 1st July, 1831.

The church of White Oak, which is in the bounds of the Presbytery of Chillicothe, is in a favourable condition. As far as I know there is no division of sentiment about the missionary question among them. On our last communion occasion, 2d Sabbath in June, there was much more feeling than usual. I hope it was a profitable time to numbers that were present. It was a four days meeting. Ten were added to the communion of the church. One adult baptized, and one infant.

The workmanship of the edifice for public worship is in a state of progression. So that upon the whole, we have cause

of encouragement and thankfulness, rather than otherwise, respecting White Oak church. White Oak church reported forty-five members 1st April, 1830, now her number of members is 84, almost double.

From the Rev. A. LEONARD, dated Truro, Ohio, July 1st, 1831.

Alternate hope and fear, have occupied my breast since my last report, now full three months, God has poured out his spirit to some extent, and I have hoped that he would increase, and give permanency to his church in this place. I have feared that through the unfaithfulness of christians, and of myself in particular, he would be provoked to take away his spirit from us and leave us to *lukewarmness*, the worst state of a church.

Since writing my last report I have preached thirty-six sermons, attended the monthly concerts, and many prayer meetings and inquiry meetings and Bible classes in which I have given many exhortations; I have baptized ten persons, three adults and seven infants, administered the Lord's supper once (in Truro) and received into communion on examination, 24 persons on the 3d Sabbath of June, adding to these the four admitted in February last, will make 28 persons gathered into the fold of Christ. There are five or six others, of whose conversion we have strong confidence; these will probably be added to the church hereafter. There is no case of recent conviction known to the session, and I believe there has been no case of deep conviction that has not terminated in hopeful conversion. Some indeed, (about four persons) attended the inquiry meetings, who have not been brought to rejoice in hope, but their impressions were not deep. Those who were primarily members of the Bible class in Truro, are now all members of the church but one, and that one anxious to obtain an interest in the great redeemer and sometimes trusting in his mercy.

INDIANA.

From the Rev. T. E. HUGHS, Dunlapsville, Union co. Indiana, July 5th, 1831.

We had a communion season here in May, brother McGuffey of Oxford, assisted. It was solemn and interesting and we fondly hope the hearts of some were deeply impressed with divine truths, who were hitherto careless, two were admitted on the occasion, and two others who we expected to enter with us, were providentially detained by sickness

and high waters, one has been dismissed for disagreeing with some of the doctrines of the confession of faith, as containing a system of doctrines taught in the Holy Scriptures. Our session are of the opinion, sir, that there is nothing gained, but on the contrary many serious consequences resulting, from the retention of *heretical* members in the church. The strength and permanency of the church, does not consist in the number, but purity of its members. We have reason to bless God that harmony, and to all appearances evangelical piety exists among us, and we hope by using all necessary precaution, to persevere in the way of holiness.

The Temperance cause is growing among us, most of the farmers carry on their concerns without the use of ardent spirits. There are none of the members of our church engaged in distilling, or that traffic in it in any way, and all I believe are living on the principle of entire abstinence.

Every family within the bounds of our church are supplied with the Holy Scriptures. I have supplied the south-west corner of the county in which I reside.

We are about commencing the monthly distribution of tracts. We have pledged an agent who was with us, to supply about two hundred families, and will commence operations as soon as the Tracts arrive.

Our Sunday-schools are in a tolerable flourishing condition, there appears to be an increasing interest taken in the institution, both among parents and children. The library books are perused by all with increasing avidity, and I hope are exerting a mighty influence, upon the lives and morals of the people.

All these circumstances considered, present pleasing prospects, yea they are presages of the glorious millenium, and we hope and pray the period is not far distant, when 'all shall know the Lord;' yet dear sir, when we look around especially in this western country, 'there is much land to be possessed,' & much to damp the feelings of the truly pious. There are hundreds and thousands who are ignorant of God, and regardless of their future welfare, and even professed christians are living too much for this world. What a loud call is this for ministers and people to be awake.

ILLINOIS.

From the Rev. B. F. SPILMAN, dated Golconda, Illinois, June 30th, 1831.

We have lately held a three days meeting in Shawnee-town, and received two members into that church, also, a

four days meeting in the Golconda church, and received seven members, as the fruits of the little season of refreshing, that we here lately enjoyed "from the presence of the Lord." Both meetings were well attended, and were interesting and solemn. But it was not then our privilege "to see the power and glory" of the Lord displayed in such a way "as we have seen in the sanctuary."

I have formed a Bible class in the Golconda congregation, consisting of about 30 members, and expect the number to increase.

The Sabbath-school cause is progressing beyond my most sanguine expectations. A Sabbath-school has lately been established in Equality, and furnished with a library: and in addition to the one which I reported in the Golconda church; another has been established in the country and one in town; making three Sabbath-schools in the bounds of this congregation.

To one of these, 45 scholars have attended: to another 24. The number in the town school is not yet ascertained, as it has just commenced operations. These schools are all furnished with libraries. And I cannot but look upon these dear little nurseries of piety with intense interest!! Equality and vicinity still exhibit encouraging prospects.

I have not yet heard of the arrival of Mr. Ramsey, your missionary for Carmie and Sharon. Oh that the head of the church may smile upon our efforts to obtain more laborers in this needy part!! Since I last addressed you I have removed to Golconda, tho' I still occupy the same field of labor. We need two or three ministers more, in this part of the state very much: and I think application will be made shortly to the Board for them. Warm hearted, zealous and devoted, old school men, would be best received in our end of the state.

TENNESSEE.

From Rev. J. DYKE, Roane county, Tennessee, July 11th, 1831.

Increase of Sabbath Schools.

I have organized four Sabbath-schools, one at Pleasant Grove church—one in Sweetwater Valley, three miles west of Pleasant Grove—one in Hines's Valley, seven miles west of Pleasant Grove—and, one in Blount county, on Holsten river, six miles east of Unita. The school at Pleasant Grove has seventy two scholars and eleven teachers, which is one of the most interesting schools I have ever visited.

The school in Sweetwater Valley has twenty-five scholars and six teachers.

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The school in Hines's Valley has forty-three scholars and nine teachers. The school in Blount county has twenty-three scholars and nine teachers. All of these are Presbyterian schools except the one in Hines's Valley, which is a Methodist school. The whole number of scholars in these schools, is one hundred and sixty three, who are under the instruction of thirty five teachers.

Progress of Temperance.

I have organized a temperance society in Pleasant Grove church, thirty five have joined it, and I have heard of a good many more that expect to join. When I first came into this region the people were principally all opposed to temperance societies. I visited and conversed with them on the subject of intemperance and tried to show them the evil of it. One day riding in company with the merchant who lives within the bounds of this little church, I said to him, Col., the christian people, in almost every church throughout the United States, are organizing temperance societies, and what ought we to do? Said he, I will be honest and candid with you, I will be opposed to it. Sir, it looked like turning over a mountain without foothold, but I knew the Saviour was on his march to conquer the nations of the earth, and that the chariot wheels of this heaven-born institution was on the high-way, in the hedges and ditches, rallying the enemy, and exposing them to open shame. After a long season of conversing, pleading and praying, I preached on the subject of temperance, June 12, 1831, from Prov. 20th,—"*Strong drink is raging*"—after the sermon was over, the Col. exclaimed, gentlemen I have been a dram drinker a long time, but I am done with it, I never will buy another barrel as long as I live, it is out of the question. This caused my heart to leap for joy, and these words came immediately upon my mind, "*Fear not for I am with thee.*" A Baptist brother came to hear me that day, who had scarcely ever thought of the subject of intemperance before, he immediately saw the evil of it, his eyes were opened, his soul awakened, and he is now doing all he can for the temperance cause in the little church to which he belongs. I have heard since, that he has said as soon as he gets about twenty persuaded to join the temperance society, that he will come and bring them along and join our society.

NORTH CAROLINA.

From Rev. H. M. KERR, dated Rutherford, N. C. July 11th, 1831.

Except when absent, assisting some of

my brethren on communion occasions, I preach regularly twice a month, on the Sabbath, at Little Britain, and once a month at Duncan's creek, and Drucilla each. When there are five Sabbaths in the month I preach at Brackett's Gold mine. This place is on the out-skirts of Little Britain and Drucilla. The encouragement to labor at that place is very good. Hundreds come together, and listen to the word preached with great apparent earnestness, and some visible tenderness. I cannot say that there is, as yet, any certain prospect of building up a church at that place, as the population is very fluctuating. Though I think it my duty to pay some attention to it, and do what I can for the many precious souls that are round about it. Owing to feeble health, I do not preach often on week days, except at our communion occasions, when we always have a four days meeting. From excessive preaching, for the last two or three years, and much of it in the open air, my lungs are considerably affected. I thought for a while, this summer that I would have to limit my preaching to one discourse on the Sabbath. But I have been enabled hitherto, to preach twice every Sabbath; and my health is improving. My field of labor is very extensive. Twenty-five or thirty miles in length; and fifteen or twenty in width. There is no other preacher, of our order, in this *very extensive* country.

I travel and visit considerable, but keep no memorandum of the number of miles traveled, or families visited. I am in the general more than half my time absent from my family. At Little Britain the state of religion is pretty encouraging. Good and attentive congregations wait on the ministration of the word. On the 4th Sabbath in May we had the ordinance of the supper administered. And according to our custom the meeting was continued from Friday to Monday. Though there were but two added to the communion of the church, it was quite an interesting occasion. About 15 expressed anxiety for the salvation of their souls. Within the last three years there have been 140 added to this church. Here we have a Sabbath-school, and Bible class, which are doing considerable good. There are two branches of the Sabbath-school in distant sections of the congregation, with suitable superintendents. We have also a temperance society which numbers 87 members, and others are now prepared to give us their pledge, of entire abstinence. To this cause we have had some very violent opposition. But the opposition is decreasing in numbers and degree;

though some are very resolute yet. The temperance cause is evidently gaining ground, and must ultimately prevail. At Duncan's creek there has been, for some months, an increased attention to divine things. On next Sabbath I expect to administer the sacrament of the supper in that place. The appointment is for a four days meeting, which I hope will be a precious time, when the Lord will make bare his arm, to save sinners, and add to the number of the faithful. We have there also an interesting Sabbath-school. Our Sabbath-schools are very much diminished in number, by the operation of a late law of the state, prohibiting the instruction of the people of colour. Duncan's creek is a small congregation; but the communicants have more than doubled within the last three years.

From a Missionary in North Carolina, dated July 1, 1831.

At ——— church we have established a Sunday-school; and a Bible class; composed of young people, chiefly young men; several of whom are pious, and I have reason to believe are looking forward to the ministry, as they are acquiring a classical education at that place. We have also a temperance society, numbering between 50 and 60 members, and which I have no doubt, has a considerable influence over many of those who even refuse to join the society.

At my own house, about five miles distant from the church, I also preach, statedly; have a Sunday-school in operation, and Bible class: at this latter place it may indeed truly be said to be missionary ground. The people though kind & attentive, are, with a very few exceptions, lamentably ignorant; great numbers are unable to read their Bibles, at any rate intelligently; spend their Sabbaths as might be expected, mostly in visiting, wandering over their fields, hunting, fishing, &c. A little north of me the county is pretty well supplied with preaching; but south of where I live there is not another Presbyterian preacher that I know of, for upwards of sixty miles; and but two, I have reason to believe, of any denomination, who are stationary. That you may form some idea of the state of things among this people, I will relate one or two facts, among many others, that might be enumerated, which have come within my own knowledge. A man who lived near me, a professor of religion, and the member of a christian church, owning about twenty thousand dollars worth of property, died, left a large family of children, all grown,

and all having families, of their own; not half I believe could read, and only two could make out to write their names. Immediately in my own vicinity, I visited last spring, 30 families in succession, and found that previous to the summer before, 25 of those families had been living without the bible, and what was still more astonishing, several professors of religion, and all residing within a short distance of a Baptist meeting house, where, I was informed there had been preaching steadily for about 50 years. The people all through this section of the country know nothing about supporting the gospel; and unless ministers can be found of self denying habits, who for the love they bear to their master, and his cause, will be content to live poor, and obscure, thousands of these precious souls must perish for the lack of knowledge; in this christian land. I expect on next Sabbath to get a third Sabbath-school in operation, and the Sabbath following a fourth one; and when all shall be properly organized, and in full operation, there will probably be taught at all these schools about 200 children; which number I hope will continue to increase.

The field in which I labour, appears as yet a thirsty hill of Zion, but as the kind master is watering, and very largely too, other neighboring hills with the showers of his divine grace; and that but a little distance from us, we are praying, and hoping, and even looking out for a few drops at least to fall over this way.

I have endeavoured to be instant in season and out of season; have however not been able to preach more than from twice to thrice a week, have attended the monthly concerts, and weekly prayer meetings.

MISSOURI.

From Rev. J. S. BALL, dated Manchester, St. Louis, Missouri, June 18th, 1831.

I have been using my best exertions this spring & summer, in promoting Sabbath-schools, and have succeeded better than I expected. The one in this neighborhood which last summer only amounted to about eight or ten constant scholars, now amounts to thirty-four scholars, with six teachers, and a library of ten dollars value. In another neighborhood where great prejudices existed against Sabbath-schools I have succeeded in establishing a school of twenty some odd, with six teachers, and which promises to do well. They are making provision for a library. These schools are attached to the Missouri Sunday School Union, as an auxiliary to the

American Sunday School Union. These I attend to when ever I preach in their respective neighborhoods. A third school, I have resuscitated, in the village of Manchester, distant six miles from me, consisting of thirty five scholars, and six teachers. This school belongs to the Methodist society, though the superintendent told me that he should endeavour to get the consent of those immediately concerned to annex it to the Sunday School Union of Missouri, as he found books could be procured cheaper from that branch of the American Sunday School Union, than from the Methodist Episcopal Sunday School Union. A fourth school, I have assisted in organizing, but cannot at present say what are its numbers. These schools I shall report to the American Sunday School Union, in the course of two or three weeks, when I can make the report more definite than at present.

Our temperance society continues to increase. At our last annual meeting, (4th inst.) it was found to have increased double during the last year. Small as its amount in members are, even at present, (70) yet considering the great opposition we met with in the commencement, and our very slender means, the present prospects are flattering. The little village where our meetings are held, is quite revolutionized—from being a haunt of dissipation, it has become quite respectable.

From the Rev. J. F. COWAN, dated Poplar Grove, near Jackson, Cape Girardeau co. Missouri, June 16th, 1831.

As it has been some time since my last written communication, and as you have never had a summary of what has been done since my residence in this country as your missionary, I will endeavour in this report to make a statement covering the whole period since my location here, of what has been accomplished—a period of about a year and a half.

New Churches.—The Brazeau congregation have erected a small log-house—the first edifice for worship that they have ever had. The Apple creek congregation have the frame of a new house raised and nearly covered. This house is 40 by 50, and when completed will be a comfortable place for the public service of God, particularly when compared with the one which we have, and are now using—a house built of logs, without stove or fire-place, plastering or ceiling, and also without windows.

Preaching of the word.—On an average, I have preached three times in the week. And I have preached as often as

even and eight times in one week. The Sabbath, however, is the only day that much is to be effected by preaching in this country, in ordinary times. The population being sparse, it is difficult to get a congregation in the week. The preaching of the word is regularly, numerously and solemnly attended on the Sabbath. I preach once at the church, and in the afternoon at one of the Sunday-school places. This plan whilst it gives additional life to the schools, brings the preaching of the gospel near to many who never attend at the church, and thus they are "compelled to come in."

Sabbath Schools.—We have six schools in our two congregations, 5 of them are entirely under our control. One is taught in common by the Baptists, and by our people. The Baptist minister, Mr. Green, is an excellent man—ever ready to co-operate in this and other institutions of the day. We have libraries connected with each of our schools, the aggregate cost of which has been about \$80. We will in all probability have two or three more schools in a short time.

Tracts.—Through the instrumentality of our tract society, from thirty to forty thousand pages of tracts have been brought into our region of country. We have adopted the monthly distribution in a circuit of country ten or fifteen miles in diameter.

Monthly Concert.—In Apple creek, this interesting season of prayer is regularly and tolerably well attended. In Brazeau it is not as yet observed at all.

Sabbath School Concert.—This institution is partially observed in Apple creek only.

Temperance Societies.—Much has been done in revolutionizing public sentiment in the last year, in regard to the use of ardent spirits. We have yet no society from prudential reasons: but will have one or two soon. Many are becoming very anxious on the subject.

Family Visitation.—Many families have been visited. This part of Missionary labor however takes up very much time if performed to suit the wishes of the people. The minister is expected to stay all night with every family. He must be sociable.

Members added to the Church.—To Brazeau, sixteen have been received—seven on examination and nine on certificate: making in all thirty-nine members. To Apple Creek, thirty-three have been admitted—sixteen on examination, and seventeen on certificate—making in all about 130.

Baptisms.—Forty-eight children of

professing parents, and one adult have been baptised in both churches.

Elders Ordained.—Three have been set apart in Brazeau, and three in Apple creek, to the office of Ruling Elders—making five in all the former, and seven in the latter church.

Missionary Support.—In the two congregations \$230 were subscribed last year, towards my support. About two thirds of it has been paid. Nearly all of it will, however, be paid. About the same will be done the present year. They are about making an effort to see what can be done towards my permanent location among them. We will try to make less, than your liberal proffered aid for the current year answer our purpose.

General Remarks.—The foregoing is a skeleton of our operations since my residence on the western side of the Mississippi. In reviewing it, there is reason for thankfulness, and at the same time much reason for humility. My field of labor has been interesting, and never was more so than now. Though formerly a distracted people, the utmost harmony has ever prevailed since I have been here. The Lord save us from "fightings within" ourselves. We all need more spirituality, more prayer. I have not said any thing about prayer meetings. A female prayer meeting has been kept up a part of the time since I have been among them, and will be renewed as soon as possible; common prayer meetings have been occasionally attended to. At this season of the year, most people think that they have no time to spare from their farms, to attend prayer meetings. About Bible classes, I have said nothing. These valuable institutions have not escaped the memory of your missionary. Our people are so generally engaged with the Sunday-school questions, that I have thought it better that they should absorb their whole attention. Provision is made for supplying our county with the Bible, in which we have taken part. Mrs. C. and myself enjoy good health, and are contented and happy, though far from "home," and its thrilling associations; and should the Lord continue to say, that it is our duty to remain in this country, we say Amen.

From Rev. SILAS HUBBARD, dated Allen, N. Y., July 20, 1831.

Several special and important circumstances have occurred, in rendering it impracticable for me to make my quarterly report in due time. Being now providentially permitted I attempt it. From the first of April when I reported to you I continued to labor as usual in Allen

until commencing my journey to Philadelphia, to attend the General Assembly.

Arrangements had been made for my place to be supplied in my absence by ministers of our presbytery. After my return my health, and particularly a hoarseness, which almost prevented me from speaking loud, were such that for two weeks I preached but one sermon. I however, attended meeting on Sabbaths, and was able to make family visits during the week. Since that time my labors have not been interrupted.

With respect to the present state of my people, I would say that there appears to be a good degree of engagedness among part of the church, and there has been one hopeful conversion among the people. It is a boy about 14 years of age.

There appears to be some serious impressions on the minds of a few others.

These are the encouragements; while on the other hand, there are some old, deep rooted jealousies and prejudices, among some of the churches against each other, which seem impossible to be removed in any other way, than by a special act of divine power. During the ten weeks while I have been here in person, since my last report, exclusive of the time I was absent to attend the General Assembly, I have preached nineteen times, attended two monthly concerts, made 15 special family visits, and attended prayer meetings on sabbath evenings, when I have not preached a third sermon. I have baptised one infant, and organized one Sabbath school. There has been one person received into the church by letter.

Extract from the report of a Missionary in the state of New York.

Organization of a Church.

Sabbath before last I spent in Holly, a small village on the canal. There has been a revival of religion in progress in that place, most of the time since December last. It has, however, been somewhat interrupted by the prevalence of a proselyting spirit. The Presbyterian church however has taken no part in this. Although they have had occasional preaching by the neighboring ministers, they have never even given an opportunity for any one to unite with them until week before last. It was found that a large number of those who had obtained a hope, had not united with any denomination, because they were waiting for an opportunity to unite with the Presbyterian society. I was requested to spend a week with them, and I did accordingly, stay with them from Wednesday until Monday. Brother Myers, of Brockport,

was with me on Friday and Sabbath afternoon. During the time I was there, thirty six were added to the church by profession, and eleven by certificate. The following week a small church in Clarendon, consisting of eleven members were, at their own request, and also by the advise of the Presbytery, united with the church at Holly. The additions in all were 25. These with the 17 previous members, now compose a church of 76 communicants. They have the frame of a suitable house already erected, which will be finished this season.

They are also making vigorous efforts to obtain an acceptable minister, who shall go in and out, before them, and break unto them the bread of eternal life.

A YEAR IN THE WEST, BY A MISSIONARY.

About a year since, I removed with my dear family to this destitute, irreligious region, with ardent desires to be instrumental in the hands of my master, of promoting his glorious kingdom, and the welfare of immortal souls. With this purpose I accepted of the appointment of principal of the academy in this place, that I might obtain a support for a numerous family, and educate children and youth in the fear of God. My Sabbaths and frequent opportunities in the week, have been occupied in preaching the gospel, administering its ordinances, attending prayer meetings, and promoting the benevolent institutions of the day. The Presbyterian church in this place, has increased from seventeen to above forty members since my arrival. We have a bible society and I am actively engaged in distributing bibles to the destitute. I have organized a temperance society of more than fifty members. Finding that the agent of the Sunday School Union, as a stranger amidst the clamours of the day, would have little success, I voluntarily engaged gratuitously to attend to the business of this society, and five schools have been organized. We have a tract society and a colonization society. We have a weekly prayer meeting in the village, and the monthly concert is regularly observed. Thus there is before me an ample sphere of operation in the best of causes; but the difficulty is, to be *sustained* and *supported* in this region. The enemy has been very busy in his opposition since my arrival, and he is so cunning, as to engage even *professors of religion* in his designs. My course is to preach the truth plainly, affectionately, and forcibly—and studiously to avoid all personal acrimonious observations, and to treat those who differ from me, with christian benevolence.

Now the question is, shall I be driven

away from such an important station, through want of support for myself and family. The church is small and unable to afford it, & the great mass of the people is irreligious and dissipated, and would rather drive a minister of Christ from this region, than contribute a cent to retain him. I have been preaching the gospel from my youth—have been often employed by my master, as a missionary and a pioneer, and glory in his service, while I have scarcely received a subsistence for myself and family, I am still willing to do much and suffer much in the same cause, and also willing that the ordinances of the Redeemer should be observed, as it is written, "Even so the Lord hath ordained that they who preach the gospel should live of the gospel." I am a great friend to economy, but parsimony, defeats the great object. Could our brethren in their pleasant circumstances, know our difficulties and our privations, by living in such dismal regions, they would cheerfully afford us a comfortable subsistence. It is a pernicious error, that young preachers and those of inferior talents and attainments, will answer the circumstances of a new country—when in fact these unorganized regions, abounding in wickedness, and error, need, imperiously need, ministers of age and experience, and the first talents in the ministry.

VIRGINIA.

From Mr. WM. D. SMITH, dated Grave Creek, Ohio co. Va. Aug. 1, 1831.

Between these stations, and on each side, as you will observe by the plot of the county, which I have sent you, I have a number of stations for week-day preaching, at each of which I mostly preach once in three weeks. There is generally good attendance. My audiences are generally large, considering time and circumstances, and mostly attentive and orderly. At Wolf Run there appears to be considerable solemnity, and some anxiety, and I am not without hopes that something more than ordinary may be the result. With the assistance of an agent of the American Sunday School Union, I have established Sabbath schools at every place in my vicinity where it was practicable. When I came on the ground there was but *one* of these useful nurseries in operation. I found a rooted opposition, owing to unfavourable impressions respecting the American Sunday School Union, which were diligently kept up by the Universalists, Campbellites and Infidels. I preached considerable on the

subject, and have succeeded in removing objections, with all whose *hearts* are not *enmity* to order and morality. Schools with good libraries are now in successful operation, at Dille's Bottom, Boner's Ridge, Wayman's, Fowler's, Forks of Wheeling, Wolf Run, Strickland's and Howard's. I am also about establishing others at Dunsmore's, Patterson's, and Unity. Money is already collected for libraries, which are to be procured this week, and on next Sabbath they will commence. Some of them have raised ten dollars themselves, and for the others, I obtained an order from an agent for five dollars, so that they all have books to the amount of ten dollars. The schools are mostly large, numbering from forty to eighty scholars, and bid fair to be useful. I visit them as often as practicable. I mostly visit two every Sabbath. One in the morning and another in the evening. Bible classes I have not yet formed, owing to my time being so completely occupied, that it was impossible for me to attend to them. I hope, however, hereafter to facilitate my labours by having my different appointments in different places, to come in more regular succession. My wish is to have three, one at each of my stations, for Sabbath preaching. I have made arrangements for establishing three tract societies, one in each congregation, which I hope will enable us to furnish every family with a tract, every month. I have been successful beyond expectation, in the cause of temperance, and have not a doubt, but in a short time, it will be completely triumphant. Two distilleries have ceased to make, and one tavern to sell liquors, within the last two months. We have a society at Wolf Run, of near 40 members, and one at Unity of 15. I have preached on the subject, but owing to the strong opposition at first, I made it a point never to mention it on the Sabbath, which I think had a good effect. Both the societies were formed nearly two years ago, but being neglected, had declined, and a number of their members had proved unfaithful. Such was the state of feeling, when I came among them, that there were thoughts of dissolving the society, but it now embraces the respectability and influence of the neighbourhood.

With respect to the surrounding country, I can yet say but little, I can, perhaps say more in my next report, however, I can say of it generally, that it is literally a "wilderness." The situation of the country east of me, as it was described to me by others, and the wants of the people almost persuaded me to visit it at least, as far as Waynesburg, but labour is accumulating so fast, that I feared

to take a too wide field, lest I should not be able to cultivate it thoroughly. Missionary labourers, zealous and faithful, are much needed.

A FIVE DAYS MEETING IN TENNESSEE.

In compliance with the demands of public sentiment, and with the fond hope of advancing Messiah's kingdom, I appointed and held a five days meeting, within 11 miles of this place, and 2½ from Raleigh, commencing on Friday 15th July, and ending the following Tuesday.—It was numerously attended, and with no other guard but the strong bulwark of enlightened public sentiment; there was an order, decorum and ready conformity to the ordinances of God's appointment, seldom witnessed, and not surpassed by that which prevails at ordinary meetings.

By the aid of five other brethren, we were enabled to have four sermons during the day and night, together with other public exercises,—all of which I am happy to say were seriously attended to by all present. As no preparations had been made to gratify a luxurious appetite, but little time was consumed in preparing or receiving our plain but wholesome diet. On the Sabbath God was indeed among us of a truth in the breaking of bread—many a spirit held high and holy and delightful communion with the Father and his co-equal Son, Jesus Christ, and while the Holy Spirit drew aside the curtain which veiled the bright splendours of the Heavenly Paradise, many a bosom was filled with a "joy unspeakable, and full of glory." God's people sweetly realized and could almost bear *individual* testimony to the soul-thrilling truth "He brought me to the banqueting house, and his banners over me was love." Yea! that place was as the house of God, and the very gate-way of Heaven to some blood-redeemed spirits. And although there were but few cases of pungent conviction, yet the moistening eye, the flushing cheek, and deep solemnity, are inevitable proofs that the Holy Spirit was striving with the sinner, and its influence upon the impenitent, will be seen in eternity if not in time. I would remark by way of conclusion to this hasty account, that the general impression made upon the public mind, not excepting those formerly prejudiced, was and is now, that four and five days meetings in this sparsely populated region if *properly* conducted, may be greatly instrumental in the hands of God, of pulling down the strong holds of the Prince of darkness.

PRESBYTERY OF ILLINOIS.

Jacksonville, August 2, 1831,

Dear Sir—It is my official duty to communicate to you the following resolution of the Presbytery of Illinois, viz:

Resolved, That Messrs. Ellis, Fraser Sturtevant and Watson, be appointed a committee of correspondence with the General Assembly's Board of Missions, and with the American Home Missionary Society. And the stated clerk is directed to transmit a copy of this Resolution to the respective secretaries of the two Boards.

A true copy.

JOHN M. ELLIS, Stated Clerk.

SPECIAL NOTICE TO SUBSCRIBERS.

The present number commences the 3d volume of this work. The first number of the third volume will be sent to all our present subscribers, and if there should be any who wish to discontinue it, they will either inform us by letters, *post paid*, before the 1st of September, or return the present number to the Rev. J. T. Russell, with their *name* and *post office address* written upon the cover of the Reporter.

All persons who are in arrears for the Reporter will please without delay to pay over the amount due, together with the *advance* for the *third* volume, to any Presbyterian minister, or other authorised agent, most convenient to them, that the same may be forwarded to the Editor.

We have it in contemplation in the next volume to furnish a greater *variety* of missionary intelligence, and occasional original communications.

Our agents and missionaries are respectfully requested to renew their efforts to obtain new subscribers, and to forward their names without delay.

Cash received by the Treasurer of the Board of Education of the General Assembly, from July 15, to August 15.

From Mr. Wm. Rowland, per Rev. W. M. Engles,	\$100 00
Dr. John White, do. do.	50 00
Dr. Neill, late Gen. Agt. collected by him, a few individuals of the ch.	
Bedford, N. Y.	7 00
do. do. Hudson	15 50
do. do. Cooperstown,	80 00
Judge Moore, Cherry valley,	10 00
Levi Beardsly, Esq. do.	5 00
Joshua T. King, Albany for salary late ag't.	10 00
	\$277 50

J. B. MITCHELL, Treasurer.

Philadelphia, Aug. 24, 1831.

APPOINTMENTS.

From the 20th of July to the 20th of August.

Rev. Horace Galpin, for one year, to Centerville and Pike congregations, Allegheny co. N. Y.

Rev. D. Pratt, for one year, to Carlton and Yates, N. Y.

Rev. Chandler Bates, for one year to Gaines, Orleans co. N. Y.

RE-APPOINTMENTS.

Mr. A. Torrence, for one year, to Pleasant Hill and Lexington, Ohio.

Rev. W. G. Campbell, for one year to Little Levels and Spring Creek, Va.

Rev. A. Rawson, for one year, to Royalton and vicinity, N. Y.

Mr. T. G. Potts, for one year, under the direction of the Corresponding Executive Committee of the Presbytery of Holsten, Tenn.

LETTERS RECEIVED

From 20th July, to 20th August.

W. C. Anderson, Pa., R. G. Wilson, O., A. Scovel, N. Y., L. G. Gaines, O., H. McKerr, N. C., A. Hamilton, Mo. J. Glenn, Pa., D. Humphreys, S. C., J. Bell, O., F. McFarland, Va., T. Oldham, Ky., J. H. Prentice, N. Y., J. McCord, Geo., J. Culbertson, O., J. W. Robinson, Geo. E. W. R. Wier, Ky., R. B. Hill, Ky., Executive Committee Presbytery of Niagara, A. Raw-

son, 2, N. Y., J. C. Crawford, Ill., B. F. Spilman, Ill., A. Todd, Ky., J. Dyke, Tenn., T. B. C. Dayton, N. J., C. C. Beatty, O., R. Clapp, N. Y., T. Barr, O., A. Leonard, O., S. Peck, N. Y., J. Wilson, N. Y. C. Stewart, O., T. B. Clark, O. J. McElhenny, Va. S. Hubbard, N. Y., T. Barr, O., C. Forbes, N. J., A. Alexander, N. J., T. Smith, N. J., S. L. Crosby, Pa., W. Hughes, 2, O., J. Huntington, N. J., D. Page, N. Y., A. Lykens Pa., E. Jones, O. J. C. Stockton, O., L. McLeod, N. Y., J. Maclean, N. J., P. Monfort, O., G. W. Johnston, Pa., J. Crawford, Ind., W. J. Frazier, Ill., J. McKinney, O., A. Johnston, Pa. J. A. Sterritt, Pa., S. K. Kollock, Va., A. Benton, N. Y., Elders, Warrenton, Va., Charlotte B. Armour, Md., J. Pitkin, O., J. Graham, Tenn., J. Dockery, N. C., J. Smith, Pa., W. Gray, O., J. H. Logan, Ky., J. Dickey, Va., S. Scovel, Ind., D. C. Allen, O., H. Brown, Va., I. Reed, Ind., R. Clapp, N. Y., C. Cist, O., R. Pettibone, N. Y., W. Low, N. H., J. Stites, N. J., W. Sickles, Ind. R. H. Chapman, Tenn., J. Wetherby, N. C., W. Brookens, Pa., D. C. Wait, N. Y., D. Page, N. Y., A. M. Keith, Ky. S. H. Crane, O., W. S. Plumer, Va., J. Venable, Ky., W. D. Smith, Va. W. C. Blair, Lou., M. Burchard, O.

NEW AUXILIARIES.

Greencastle, Pa., Great Cove, Pa., Welsh Run, Pa., Marsh Creek, Pa. Total 448.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of July, to the 20th August, 1831.

Columbia, Penn'a. Auxiliary society,	\$12 00
Chillisquaue, Columbia co. Congregation, per W. Seddon,	13 00
do Female Missionary society, per do.	12 00
Greenwich, Cumberland co. N. J., Auxiliary society, per Rev. S. Lawrence,	15 00
Lewistown, Additional annual subscribers, Presbyterian cong. per S. Macklay,	5 00
Onondaga Hill, N. Y. donation from Rev. J. H. Prentice,	31
Philadelphia, from Isaac Snowden, Esq. Treasurer of the General Assembly, six months interest, due August 1st.	375 00
do Donation from Wm. White,	10 00
Rushville, Ind. Auxiliary society, per Rev. W. Sickles,	2 00
do Collections per do.	3 50
Saltsburgh, Indiana congregation, Pa. additional, Rev. W. Hughes,	4 50
Missionary Reporter, from sundry subscribers,	16 50

SOLOMON ALLEN, Treasurer, \$468 81
No. 34, South Third Street, Philadelphia.

NOTE.—In the July number of the Reporter, there are a number of collections acknowledged from different churches, within the bounds of the Presbytery of Carlisle, per Rev. Dr. Cathcart, which ought to have been acknowledged, as the result of the voluntary Agency of the Rev. Robt. Kennedy. As some persons may have thought that the collections, donations, &c. have not been duly forwarded, we have been requested to give the following statement, viz:

Middle Spring, Pa., collection and Aux. society,	\$13 12
Green Castle, Pa., collections at a night meeting,	5 01
Loudon, Pa. do do.	4 62
Great Cove, Pa., collection and Aux. society,	21 65
Welsh Run, Pa. col. \$16 and donation from a young lady \$4,	20 00
Marsh creek, Pa. collection \$17 50, dona. from a widow, friendly to missions, \$2,	19 50

\$83 90

BOARD OF EDUCATION—PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Phila-

delphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations

will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number (or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the

treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

Moses Allen, Esq. City of New York.
James Agnew, Esq. M'Connelsburg, Pa.
Dr. Samuel Agnew, Harrisburg, Pa.
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Rev. J. Culbertson, Zanesville, O. do.
Gen. Reasin Beall, Wooster, O. do.

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Aug. 1.

PSALMS AND HYMNS,
Approved by the General Assembly of the
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June 1. No. 34 S. Third st. Philadelphia.

THE MISSIONARY REPORTER,

OF THE

BOARD OF MISSIONS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

VOL. III.

OCTOBER 1831.

NO. 2.

This Number contains one sheet—Postage not over 100 miles, one cent and a half; over 100 miles, two cents and a half.

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☞ All letters must be addressed to J. T. Russell, Corresponding Secretary, 29 Sansom street.

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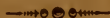
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Communications for the Board of Missions should be addressed to the Rev. JOSHUA T. RUSSELL, Corresponding Secretary and General Agent, No. 29 Sansom street, Philadelphia.

All monies designed for the Board of Missions, to be sent to SOLOMON ALLEN, Esq. Treasurer, No. 34, South Third street, Philadelphia.

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THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

OCTOBER 1, 1831.

NO. 2.

BOARD OF MISSIONS.

As the period is at hand for the regular meetings of the Presbyteries and Synods of our Church, we would respectfully and earnestly request the attention of all those judicatories, which have already opened, or which may be disposed hereafter to open, a correspondence with the Board of Missions of the General Assembly—to one or two of the prominent features of our plan of operations. And we present, as a matter of primary importance, that part of our plan which has reference to the annual appointment, and special duties of *Corresponding Executive Committees on Missions*.

By referring to our annual reports for 1830 and '31, the views of the Board, respecting the appropriate duties and the vital importance of such Committees, may be fully ascertained. From the co-operation of such Committees, wherever they have been properly organized, the Board have already experienced many advantages in conducting their missionary operations in distant parts of the Church. The *efficiency* of Corresponding Committees, depends materially upon their relative *location* and *promptitude*. It is, therefore, highly important that the Committees be small; that the proximity of the members to each other be such, that they may be easily and frequently called together, either for the purpose of considering and recommending to the Board applications for missionary aid, or for locating Missionaries who may be sent to them for specific instructions. It is earnestly hoped, that all Presbyteries, desiring aid from our Board, will promptly attend to the appointment of Committees, and to their semi-annual reports; and that particular pains will be taken at the stated meetings of the Presbyteries, to furnish the Committees with the information necessary, to enable them to present an annual report to the Board, of all the vacancies, and missionary districts, within their bounds,—the amount of aid which may be raised in each towards the support of Missionaries; and, also, the amount of aid which may be required of the Board.

Another subject, to which we would respectfully invite the special attention of the Presbyteries and Synods in correspondence with our Board, is the plan of the Board for *organizing Auxiliaries and raising Funds*.

In accordance with that rigid system of economy which they have adopted, and with the wishes of many of the Churches, the Board have studiously endeavoured to avoid, as far as possible, the expense of special agencies. They have at present but a small number of agents in their service, except such as have agreed to labour for short periods, without any expense to the Board. It is confidently believed, that much, very much, might be accomplished by the Presbyteries, in the revival of old Auxiliaries, the formation of new ones, and the collection of annual subscriptions to the Board, if systematic arrangements should be made at each of their stated meetings, for having the Churches regularly visited, by such of their members as might be induced to engage, for two or three weeks each, in voluntary agencies for this special purpose. We deem it exceedingly important, that a fair experiment of this plan should be made, during the present season. The necessary expenditures of the Board, during the current year, will probably exceed *twenty-five thousand dollars*; and for this amount of funds, the Board are dependent chiefly on remittances from Auxiliary Societies, and the annual

subscriptions of benevolent individuals. A few Presbyteries have pledged themselves to raise within their own bounds, and at their own expense, a specific amount of funds for our treasury; and we cannot but indulge the hope, that many more pledges of this kind will be given, for the aid and encouragement of the Board. At the present time, our treasury is considerably *overdrawn*, in anticipation of the annual collections; and it is desirable that remittances should be made to our treasurer as speedily as possible, after the collections shall have been made.

Increase of Missionary laborers.—We have now before us very many, and very affecting representations of the wide-spread moral desolations of our land, and of the pressing necessities of a great number of the vacancies, and destitute districts of the South and West. So numerous are the applications made to the Board for Missionaries, and so comparatively *few* are the *laborers* at command, that it is utterly impossible to avoid disappointing the hopes and expectations of many, who are daily and anxiously waiting for supplies. While we sincerely sympathize with *all* who experience these disappointments, and deeply regret the inability of the Board to supply, without delay, the wants of the destitute in every section of the Church, it still affords us unmingled satisfaction to announce the fact, that a considerable number of well-qualified and devoted young men will soon be on their way, in the character of Missionaries under the patronage of our Board, to some of the most needy and interesting stations of the West and South. Although *six* of the young gentlemen, who leave our Seminary at Princeton this fall, have devoted themselves to the self-denying and arduous work of Foreign Missions, and a considerable number more have already been engaged by vacant congregations in the middle States, yet we have the pleasing prospect of commissioning *ten or twelve*, at least, of those who still remain, for the Southern and Western States. To this number from Princeton, we also have the prospect of adding, shortly, an equal or greater number from other Seminaries, who are chiefly designed for the same section of country. These interesting facts, we trust, will excite our Synods, and Presbyteries, and Agents, and all other friends, to renewed and vigorous efforts, to increase the pecuniary resources of the Board, and otherwise to sustain and encourage them, in their arduous and responsible work. To those whose spiritual necessities remain unsupplied, we can give the most positive assurance, that their affecting entreaties for help have been heard and regarded with the deepest interest, and that no efforts will be spared, on the part of the Board, to meet their necessities, and comply with their requests.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

REV. N. H. HALL'S LETTER.

The following letter from the Rev. N. H. Hall, pastor of the 1st Presbyterian church in Lexington, (Ky.) addressed to the Corresponding Secretary of the Board of Missions, was received at our office on the 24th ult. and is now published with a view of correcting a somewhat remarkable *mistake* of the writer, in reference to certain *alleged* doings of the Secretary and a "*set of men*," supposed to be the Executive Committee of the Board of Missions.

August 15th, 1831.

Rev. Joshua T. Russell,—You have

closed the 2d vol. of the Missionary Reporter and you will therefore please discontinue my subscription to the work and also Samuel E. Hall's.

Your republishing Dr. Wilson's *four propositions*, &c. which contain a *slander* of a serious character against myself, that too, as I suppose, out of the funds contributed to send the Gospel to the destitute and perishing, have determined me and others to withdraw. I do not intend to contribute of my *scanty* means to any establishment, or to the support of any man, or set of men, who would republish and send forth such a fire-brand into the churches. If my suspicions be correct, I would be glad to know the facts

so far as your agency may have been exerted in this matter, as I consider the man who had this second edition issued to be as guilty as the author, and original publisher, and should be subject to the same censure. Was not the missionary interests of the West confided to the churches of the West by compromise, and did you not retain the old Board of Missions in consequence of this compromise? Did you not vote for it, and now is it not passing strange that you should come out in the *Missionary Reporter* in opposition. The Assembly made this compromise in good faith, not expecting that as soon as they were dissolved, you would come out in opposition to your own act, and use your efforts to defeat the whole design of that body, which was to restore peace to the Western Churches.

We intend, if the Lord permit, to have a convention in November, in Cincinnati, to consider the missionary business, and I humbly pray that God may enable the Churches to rid themselves of those who trouble them. The Western Churches would have been at peace now, but for the intolerant spirit of a few; they have produced the present tempest, and the Lord will reward them.

You will discontinue the *Reporter* to myself and S. E. Hall, and oblige yours,
N. H. HALL.

MISTAKE CORRECTED.

On the foregoing letter we shall make no comments, because we deem it entirely unnecessary—it will speak for itself—and we leave our readers to make their own inferences and remarks.—It contains a charge of a very serious nature. It expressly charges the Corresponding Secretary, and the “set of men,” with whom he acts, in appropriating the missionary funds of the church; with having published Dr. Wilson’s four propositions, and “that too, as I suppose, out of the funds contributed to send the Gospel to the destitute and perishing”—and these *supposed* breaches of trust, the writer says, “have determined me and others to withdraw.” Now, the simple facts of the case are these: The *four propositions* were published in this city by WILLIAM MOREHEAD—so we learn from the title page of the pamphlet itself. The Corresponding Secretary and Executive Committee of the Board of Missions neither published nor “re-published” this pamphlet. No missionary funds committed to them have ever been appropriated to defray the expense of pub-

lishing this, or any other document, not immediately connected with their transactions as a Committee on Missions. For ourselves, we know not whether the publisher ever has received a dollar from any man, for issuing this publication, but we do know that he never did, and never will receive a dollar from the Secretary of the Board.

The special reasons for re-publishing in the *Reporter*, the letter of the Board to the Committee of the Cincinnati Presbytery, were very distinctly stated in the remarks which preceded the letter; and these reasons, we did then and still do regard as sufficient.

We give the communication of Mr. Hall, and the above correction of his mistake, to the public, because we perceive from the letter that “others,” besides Mr. H. have acted upon the presumption, that the missionary funds have been misapplied, and under the influence of this utterly erroneous impression, have withdrawn their patronage from our humble periodical.

RESOLUTIONS OF THE PRESBYTERY OF LOUISVILLE, KY.

The following resolutions, on the subject of missionary operations in the West, were received a few weeks since, but not in time for our last number. They will be read, no doubt, with interest.

At a called meeting of the Presbytery of Louisville, the subject of missions as referred to the Synods and Presbyteries of the West by the General Assembly, was taken into serious consideration, and after due deliberation and investigation, the Presbytery came to the following decision, viz.

1st. The Presbytery are of opinion that they have nothing to do with the separate action of any voluntary society or societies employed in missionary work, which are not subject to the control, direction and authority of the Presbyterian church in her distinctive capacity.

2d. They have expressed themselves already, at the session of last spring, as being Auxiliary to the Assembly’s Board of Missions, and they now consider, that, their natural and constitutional attitude, and do entirely acquiesce in the plan of the Assembly, respecting the Missionary business, as realized and addressed to the churches by the Assembly’s Board; which Board they consider the only legitimate organ of that body, in behalf of the Presbyterian churches.

3d. They feel doubtful about trusting the destiny of the missionary work implicitly to the decision of a convention:

1. Because it implies an uncertainty whether the General Assembly, Synods and Presbyteries may not constitutionally assign the direction of the missionary work to bodies of men who are not amenable to our church judicatures. 2. Because it would imply, or seem to imply, that we are not satisfied with the plan of Missions adopted by the General Assembly, and at present carried on successfully by their Board; nevertheless, if there shall be a convention to deliberate upon the subject of Missions, and that method shall be approved by the Synod of Kentucky, we reserve to ourselves the liberty of a full representation in it, and declare it as our mind and judgment that no man shall be our representative in said convention, who shall not pledge himself to be in favor of the Assembly's Board of Missions, and in opposition to resigning the direction of the work of Missions to any body of men which, as such, are not responsible to the authorities of the Presbyterian church, and also in opposition to any intrusion made or attempted to be made upon it, or upon the Presbyterian churches, by any society whatever.

The yeas and nays being called for, the vote stood thus:

Yeas—Joseph Venable, D. Hawthorn, Thomas Paxton, W. W. Laws, John Carr, James Pomeroy, Robert Long, W. H. Alden, Elders. A. Cameron, John Jones, J. L. Marshall, G. W. Ashbridge, James Hawthorn, Ministers.

Nays—M. D. Averille, F. Snowden, Elders. William M. King, John M. Blackburn, Ministers.

ANDREW A. SHANNON, Mod'r.

A true copy,

JAS. HAWTHORN, Clerk pro. tem.

A PLEA IN BEHALF OF ILLINOIS.

From an Agent of the Board in the West.

The tract of country over which I have passed since my last, is one where perhaps there are fewer encouraging circumstances arising from the *present* existence of churches, than any other one, which I have reported, presents. But yet, if we are to be guided, in our estimate of propitious or encouraging circumstances, and the contrary, by the *susceptibility* of occupancy and improvement, I say, that to an individual, who like Paul, would be unwilling to build upon another man's foundation, there is every thing to excite and encourage. The country itself is for the most part inviting—abundance of timber—good water mostly—land generally

rolling, though sometimes broken—soil in most places first rate, and in the rest second. Most of the production of a southern soil are also found here. (Cotton, tobacco, sweet potatoes, &c. &c.) Indeed, to me, in many respects, this part of Illinois would be more inviting than the so much admired prairie land. This section of the state, the Western and Southern range of counties, is not probably so populous as some other parts, but the population is increasing; and the increase is of that character which will be permanent. The emigration *fever* hitherto, has tended strongly to the *upper extremities*, or in other words the northern part of the state has hitherto attracted more attention, &c. than the southern, but it will not be so exclusively any longer. Throughout the whole of the state there is vast room for improvement and cultivation, and much therefore in this part of it. The planting of an enlightened and faithful ministry of the Gospel in this part of the state will be its salvation. And in this view I rejoice that the Board design as soon as possible to occupy it in this manner. Presbyterian ministers can *now* be planted and churches raised; but hereafter the work will be much, much more difficult. Whatever is done for this land ought to be done quickly. Delays in almost every thing are *dangerous*, but in this case they will I fear prove fatal. If there were ministers here, many emigrants would be encouraged to come who now go elsewhere, from the circumstance, amongst others, that there are no means of grace, or otherwise no churches of that denomination to which they belong. And besides, if there were ministers here of our church, many who have united with other denominations, from want or absence of their own churches, would return: so that Presbyterian Churches might almost immediately be raised up every where throughout the land.

I think that Christians in coming to this country ought by no means to think of settling in a body, as some have designed or felt disposed to do. Much more good will be accomplished by scattering, or at least by having but two, three or four families together. And in making a settlement of this kind, care should be taken to select a neighbourhood where a church is already organized, or where one could be without difficulty. In this way, families from the east, or from any of the older states, who made the doing of good any part of their design, would accomplish more for the church in this section of country, than by any other method. With one of such families an unmarried Missionary, or even a married one, might

board; and under such a roof any of those devoted females, who desire to come to the country for the sake of teaching in Sabbath Schools, &c. might find an agreeable and pleasant asylum.

APPLICATIONS FOR MISSIONARIES.

In order that our readers, generally, may have some distinct and accurate knowledge of a few of the moral wastes, which exist in different portions of our country—and with a view, also, of rendering obvious, the reason of the painful delays which frequently occur in the arrangements of the Board for supplying the destitute, we present the following extracts from a few, out of very many communications on this subject.

NEW YORK.

From a member of a Presbytery in the western part of the State.

"I have not time to state minutely the wants of this Presbytery. They are however very great, and on account of the *gracious refreshings* from the Lord, the demand for ministers is greater than it has ever been before. Two churches have recently been organized, and others will soon be formed. Four meeting-houses have just been completed, or will soon be finished; and two of these will be unoccupied by ministers, unless some be sent to us. Four villages, each of which has a house, and is able to support a minister without or with *very* little aid, together with numerous weaker churches, are destitute. Cannot you speedily help this portion of Zion? They do not ask for funds—they will contribute these to the extent of your commissions—but for men. Send us a dozen of men of fair talents, and we will engage to sustain them, without drawing a cent from your treasury."

PENNSYLVANIA.

From a member of a Presbytery in the north part of the State.

"Do make a strong effort to send us two or three young, fluent men, as soon as possible. Only send us the proper men, and they shall be of but little expense to you."

TENNESSEE.

From a member of a Presbytery in East Tennessee.

"I have now given you a brief view of

our vacant churches, to supply which, even partially, would require at least *five* Missionaries. We can hardly hope it will be in your power to send us out this number, yet we trust the Great Head of the Church will enable you to send us out at any rate *three*.

The Churches under our care embrace upwards of 1800 members, and it appears that upwards of *twelve hundred* of these are totally destitute of the ministry. This is certainly very distressing and calls loudly for any supply of ministers you can afford us.

I rejoice greatly, that God has caused, through your instrumentality, so many destitute regions to be supplied, and pray that he may still more and more make your Board a blessing to our churches and the world."

From a member of another Presbytery in Tennessee.

"Many of our churches are extremely feeble and our moral wastes and desolations are very extensive." *Twelve* vacancies are here enumerated, and our correspondent continues, "At all these places there is a present demand for missionary labour.—To afford any thing like an adequate supply would require the aid of at least *four* active, devoted Missionaries."

INDIANA.

From an Agent of the Board in this State.

"I wish, Sir, I could give the Board an idea of the country which I saw. It is *long* and *broad* and its *wants* are great. And where the districts are formed, the few Presbyterian people feel greatly desirous of the preached Gospel, and *their* need of help from your Board. Their hopes are now raised and they expect *help*. I beseech the Board, in their name, to grant it, for their sakes, and their children's and the country's."

A pastor of one of the most flourishing churches in Indiana, says:

"I would again renew the cry for help. If it is not furnished soon, it will be too late. I am willing to resign my charge, [for the purpose of engaging exclusively in Missionary labors], if you can send us a man that will suit us."

From nearly all the Middle and Southern States of the Union, petitions of a similar kind, to those just presented, have been received by the Board—and the number of such petitions is rapidly increasing. To aid in the great

work of reclaiming, occupying, and cultivating these extended moral wildernesses, we have indeed the prospect, as we have intimated in a previous article, of sending forth speedily, some *ten or twenty* faithful laborers; but alas! alas! "*What are these among so many?*" Are there none who can be spared, from among ourselves? Are there none, in the more favoured sections of our church, now ministering to a *few scores* of people surrounded on every side by christian churches, who are prepared to pass beyond the mountains and proclaim the Gospel to *thousands*, who are literally famishing for the bread of life and entirely beyond the reach of the Gospel sound?—"*Who will go for us, and whom shall we send.*"

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. WM. J. BRADFORD, Aug. 20th, 1831.

Revival in Virgil, N. Y.

About the first of June last, it began to be observable that an unusual solemnity rested upon the minds of some in our assembly. Professors began to feel unusually anxious for a revival of religion. Great freedom was enjoyed at the throne of grace. Prayer was made continually that sinners might be born again, and there appeared to be great searchings of the heart, and deep abasement for past heaviness and short comings in duty in the Church. About that time it was thought proper to hold a protracted meeting, which continued four days, during which much time was spent in prayer and conference, and confessions one to another. Now the stumbling blocks seemed to be removed out of the way of sinners, and the great truths of the Gospel reached their hearts and consciences. The inquiry was soon heard, "What shall we do to be saved?" A number desired the prayers of the church. Our meetings for prayer and conference were multiplied & attended by an unusual number, many of whom had been before but seldom seen in our assemblies. And though the excitement has in a great measure subsided, and numbers have in all probability refused the Saviour upon Gospel terms, and grieved away his spirit, we rejoice to inform you that some have hopefully passed from death unto life. Twelve have united with the church, eleven on confession and one by letter, and there are a few that have obtained hopes who have not yet united with any church, some of whom will probably go to churches of other denominations.

Whether Christians have been criminally negligent of their duty and thereby shortened this gracious work, we cannot learn till the day when men shall be judged according to their works. While we have reason to be humble before God for our sins, we do I think rejoice that he has not regarded us according to our merit, but according to his rich mercy and the covenant of his grace. Though, in comparison with many instances of special revival in this region, the work among us appears small, yet *great gratitude* is due to the Author of the work of grace, here experienced. And it is hoped, that in view of what has not been done we shall not lose sight of the blessings already enjoyed. The accession to the church is principally from the youth, out of some of the most *influential families* in the society, and will greatly strengthen the church which has hitherto been composed of but a few active members, and those in advanced life.

Our Sabbath School is in a flourishing state. Our Tract and Temperance Societies also are gaining strength, and exerting a healthful influence. We have not yet been able to ascertain the number of farmers that cut down their harvest, without the use, or rather abuse, of ardent spirit, but we are able to say the number is very respectable—many who have opposed the Temperance cause heretofore, it is ascertained, do not furnish their hands with ardent spirits.

The circulation of Tracts, particularly the monthly distribution, and the diffusion of knowledge by means of periodicals, is producing a good effect upon the community.

Progress of a Revival in Knowlesville, New York.

From the Rev. DAVID PAGE, Aug. 12th, 1831.

I have just completed the second quarter of my labours with the people of Knowlesville and vicinity, since you were pleased to re-appoint me your missionary in February last. The Lord has granted his blessing far beyond what we had ventured to expect. The good work of God, mentioned in my last report, is still in progress among this people. In the latter part of June a four day's meeting was held in this place, which the Lord was pleased to bless with the special presence of the Holy Ghost. Many were turned from the error of their ways to the Lord. The meeting continued seven days with increasing interest. At the close of the meeting; which was on our nation's birth-day, the Lord gave us wonderful manifestations of his presence:

the house seemed to be full of the Holy Ghost, while Christians drew very near to God in pleading for his mercy on sinners. I can form no true estimate of the number of those born again at that meeting; perhaps there were forty; it may be seventy.

The last Sabbath in July was attended with deep solemnity; two were received into this body by letter, and *twenty-five* were admitted to the communion on profession of their faith; and eight of them received baptism the same day. The sacrament of the Lord's Supper was administered to about 140 of God's professing people.

It was one of those scenes in which the Lord is pleased to hold very intimate communion with his children. The spectators seemed to look with wonder, and to say, Behold how these Christians love one another.

The spirit of prayer continues. We have stated meetings for prayer and other religious exercises several times in a week, in different parts of the society. Christians manifest a spirit of union; they love to meet and pray.

Our Sabbath Schools and Bible Classes are in a prosperous condition. God is blessing the children, and has brought some to give themselves away to Jesus Christ. Within about sixteen months past, our number of communicants belonging to this body has increased from 33 to 115.

We expect to see others coming to the Church. We believe the Lord has more people in this place, whom he will soon bring in.

In the north part of the Society, where the people have been entirely free from sectarian influence, the work goes on with a steady hand; the meetings are distinguished for the presence and power of the Holy Ghost; and there is a constant accession to the people of God. On the whole, it may be said, that Christians are engaged in the service of the Lord, and HE is building up his kingdom in this place.

In erecting a house of worship, the people are well united; and we learn from experience, that building a house for God does not of necessity check the work of God's spirit. The expense of the house is \$3,000. It is more than we are able; but, as the people are well united, and all do what they can, I trust the society will not be deeply embarrassed. It is contemplated to enclose the building before winter.

Four day's meeting and revival at Black Rock, N. Y.

In my last I mentioned that there were some pleasing indications of a better state of things among us. Our meetings have been interesting, peculiarly so, ever since the spring has opened upon us, and on Sabbath, three times a day, has the house been well filled, and the audience attentive. But still, with two or three exceptions, there were no conversions. We wanted something to give us an impulse. Christians were praying, sinners were inquiring, but none ready to act upon the subject. It seemed necessary, therefore, that a special effort should be made, something to arouse and rivet the attention, and keep the subject up for days together, before the mind. For one, I have had my heart upon such an effort. I have been endeavouring to prepare the way for it, ever since the month of March. But circumstances prevented until the middle of July. We agreed then, as Christians, although a Gideon's band, compared with our enemies, we agreed to make the effort. Accordingly, a four day's meeting was appointed to commence, Tuesday 21st July—an occurrence novel and unique, in the history of this place, and an occurrence, than which scarce any thing could have created more thought, and talk, and feeling, and action, than this has done: all have been awake and our village for once at least, been aroused from its slumber. Friends and enemies have been at work, and at one time it was doubtful which way the scale would turn; and had it not been, that the Lord was on our side, that scale would certainly have turned against us, if we may be permitted to judge from the number and character of our enemies. But blessed be God—the effort has not, as was predicted by opposers, ended in defeat. It has done incalculable good, saving good, to the souls of men. We number about thirty, as subjects of the work, thirty who give evidence of a change of heart, and many yet are serious, some anxiously inquiring. What the result will be, with them, we dare not say, we hope a decision for the Lord. In the number mentioned, are eight or ten heads of families, which you can readily perceive, will give a change to the aspect of the place. You can have no idea of the feeling elicited on this occasion, feeling good and bad. Our meeting, I rejoice to repeat it, has done incalculable good. It has drawn a line of distinction between the righteous and the wicked, and many whom the world had thought were with us, were found to be against us. I hope now, in view of the success that God has given us, that we

From Mr. H. HAMILL, dated Black Rock, Erie co, New York, August 16, 1831.

shall be able soon to form a little Church, I trust as a monument to his praise.

PENNSYLVANIA.

From Mr. J. TODD, dated, Gibson, Pa. August 31st, 1831.

First fruits of a revival.

The prospects of our little Zion in this place are more encouraging than when I last addressed you. Prior to my last date this church was, and had been for a long time, in a very languishing condition. It resembled very much the barren heath of the desert. If I have been correctly informed, no additions had been received for two years or upwards. But this is not all; the church was losing ground. There was a gradual decrease as to their numbers. A want of unity among professors of religion was producing a most pernicious effect. But thanks be to God he has for three months past been making it manifest that he has not forsaken this vine of his own right hand's planting. The Great Head has been gradually reviving his church. In consequence of this its members are becoming more and more united. They seem to manifest, of late, a greater and still greater anxiety for Zion's welfare. They appear to pray more fervently for the many who are perishing around them, and I am inclined to believe that their prayers in behalf of the impenitent have already been answered in part. One thing is certain, there have been favourable indications among the spiritually dead. A few of the bones of this valley, notwithstanding they are very dry, have been seen to move. In some instances we have seen bone come to his bone and flesh and skin have covered them; and they have had breathed into them the breath of life. The number of dead that have been raised to life, is probably about eight or ten. We are still favoured with the gracious influences of the Holy Spirit. In consequence of this, Christians are more active than they formerly were, and a degree of seriousness is resting on the minds of a number of the impenitent. Since I last reported to you, *sixteen* have been added to this church, eight on certificate and eight on examination. One of them, with her household received the ordinance of baptism. Our last communion season, which was on the 14th of this month, was the most solemn and interesting season that has been enjoyed here for a long time. The meeting house, which will probably hold between three and four hundred persons, was crowded.

We have in this place four Sunday Schools—one in each neighbourhood. The two largest of these schools were

organized last spring. The number of scholars belonging to the different schools is not far from eighty; three of the scholars have lately become hopefully pious. I numbered only one of them however among our late converts. Two of them, though they attend one of our schools, belong to a neighbouring congregation. An apparent seriousness is now resting on the minds of three others.

VIRGINIA.

From Mr. H. BROWN, dated Huttonsville, Randolph county, Va. August 6th, 1831.

Tygarts valley, to which my labours are principally confined, is about 28 miles in length, and gradually from one mile to two miles and an half in breadth, and very fertile, though it does not, at this time, support a very dense population. This, here, as well as in the adjacent country, is in part owing to the recent settlement of the country, but more especially to the uncertainty that has hitherto existed about the land titles, and to the occupation of the people; many of them being extensive stockholders. After leaving the valley and descending the mountains, there is not only in this, but also in the surrounding counties an extensive district of country, though somewhat broken by ridges, yet as to fertility of soil, hardly surpassed by any in the western country. It is well watered, and I have no doubt is destined to be the most desirable part of Virginia. Such is its fertility, that the new settlers, who last fall could not more than clear their land, without ploughing it, have this season had very fine crops of wheat.

Whenever a large survey is discovered, about the title of which there is likely to be no dispute, a settlement is soon made.

But you will be anxious to hear of my prospects for usefulness. Since the commencement of my mission I have preached 31 sermons. Visited 28 families. Attended three conference meetings. Distributed about 2000 pages of Tracts—a number of copies of Beecher's Sermons on Intemperance—a few copies of Humphrey on the Sabbath, besides attending prayer meetings, and other duties.

A whole settlement revived.

My field of labour is about 38 miles in length. In which I have seven regular places of preaching; in three of which there are prayer meetings regularly kept up. And it is pleasing to me that I am able to state that the Lord is now smiling upon us in some good degree. Though there is evidently a cloud gathering over the greater part of my bounds, and a few inquiring souls in my neighbourhood, yet at the head of the Monongahela river

where a settlement has been recently made of about 15 families, the outpouring of the spirit has been remarkable. There are not at this time remaining among them more than two grown persons who are not either indulging a hope or very deeply impressed. Here I expect early this fall to organize a church.

Deplorable ignorance.

The ignorance of many of the people among the mountains is truly distressing. In many families they have no book but the Bible, with which all have been supplied by the American Bible Society. But many of those who have it cannot read it. One day after conversing with one individual for a length of time who appeared to be much distressed, and trying to instruct him in the way of salvation; he remarked to some one else "that Mr. B. had been talking to him about Christ, and he did not know who Christ was. Indeed I should despair in cases like this of doing any good if it was not, that God first makes use of me as an instrument in awakening them, and when in this state, they eagerly grasp at every thing that promises comfort, he makes use of me as an instrument in instructing them. A few days since a man of about 35 who cannot read came to me apparently in great distress. He told me that he wanted me to pray for him all I could, for he was a very bad man.

Intemperance voted down.

In the place where the awakening has been, the people without framing any constitution or signing any written agreements have unanimously agreed not to have any thing to do with ardent spirits themselves, nor to attend gatherings where it is, or assist any man who keeps it. We are also making arrangements in another neighbourhood to form a society.

From Mr. J. DICKEY, dated, Haywood, Halifax county, Va. August 5th, 1831.

Though I cannot present such a report of the success of my labours as you receive from some of your Missionaries, still I would mention with thankfulness that the Lord has not left my labours entirely without his blessing. Since writing to you we have received by examination 5 persons into the Church at Harmony, two of whom are colored persons, who appear to give very satisfactory evidence of having experienced a saving work of grace upon their hearts. We expect two members will join us by letter, who had been serious for some time, but made a profession of religion while absent from the neighborhood on a visit. We have had two four days meetings at Harmony,

the first of which particularly, had a very favourable influence upon the cause of religion. There were two or three conversions on the last day of the meeting.

At Harmony I have a Bible Class of about 18 members, and in both Harmony and Carmel there is a Sunday School with a library of suitable books. One or other of these schools I have attended almost every Sabbath that I have preached in the neighborhood. The majority of the scholars in the school at Harmony are not able to read. The cause of temperance flourishes in this region. We have a Society at Harmony of more than 50 members. In addition to ours there are four others at no great distance.

From Mr. J. Stonerod, dated, Morgantown, (Va.) 16th Aug. 1831.

In the vicinity of Stewarttown, there is still more than ordinary attention to the subject of religion. Several cases of deep conviction have lately come to my knowledge—and I still cannot but hope, that the few mercy-drops which have descended upon the neighborhood, are but the delightful preludes to a copious shower. Since my last report 5 more have been added to the church here, on examination. This, it is true, is but a small number; but demands at the same time, the gratitude of every Christian heart. Who can calculate the amount of felicity secured, by the conversion of but 5 immortal souls? Who can cast the mighty sum of misery unaided? The whole number added to the Church since my connection with this Congregation is 27.

REPORTS OF AGENTS.

From the Rev. A. O. PATTERSON, dated Pittsburg, Sept. 13th, 1831.

When I last wrote you I hoped that I should be able, by this date, to furnish a full report of my agency thus far, but in this I am disappointed. Sundry reports have been expected from congregations, which I have visited and in which auxiliaries have been formed, which have not come to hand. I will delay my report, however, no longer.

As mentioned in a former letter I entered upon my agency on the 4th of July. The first week was principally employed in preparatory arrangements. I first visited the Presbytery of Redstone.

July 10th, visited the congregation of Mount Pleasant. In this and sundry other congregations it was understood, I believe, in most cases erroneously, that the *subscriptions* taken by brother Anderson were only for *one year*. In such cases I have either revived the old sub-

scription and endeavoured to extend it or formed a new auxiliary as was found most expedient. Here I revived the old consisting of 64 members and \$32, and added 7 members and \$18 50, making 72 members and \$50 50.

13th, Visited Unity, revived the old auxiliary and added \$10, making 77 members and \$40.

14th, Visited Greensburg.—The session resolved to continue their former subscription of \$22 and endeavour to extend it. Have not since heard from them.

15th, Had an appointment at Long Run, but owing to harvest engagement, could not obtain a meeting.

16th, Visited Round Hill.—But few out owing to the cause just mentioned. Revived the former subscription which was considered but for one year, to which it was expected additional subscriptions would be made. Number of old subscribers 59, amount \$29 64, not since heard from.

17th, Visited Sawickly. Revived and extended the former subscription. The amount of the old is not remembered. The present is \$37 70.

18th, Visited Brownsville. Organized a new auxiliary, members 35, amount \$31 25, with a donation of \$1 25 from Mrs. McKee.

19th, Visited Dunlaps Creek. Organized a new auxiliary, number of members not known, amount \$37 06½.

20th, Visited Laurel Hill. Organized a new auxiliary, members 75, amount of subscription \$60 75, with a prospect of increase.

Do. Visited Union Town, added to former subscription, which was \$9 50, \$5 50 with a donation of \$10 by N. Ewing, Esq.

23rd, Visited Georges Creek, added to the old subscription, amounting to \$24 62½, \$20 15, making \$44 77½, number of members not known.

Do. Visited the Tent. Organized a new auxiliary, members 60, amount of subscription \$45 25, with a donation by Mr. J. K. Duncan of \$5.

On the 28th, reached the Presbytery of Steubenville.

31st, Visited Crab Apple. Obtained a subscription of \$65 50, which in connexion with a former subscription amounts to nearly \$100—say \$95.

Do. St. Clairsville. Organized a new auxiliary, amount \$36, with prospect of increase, number of members not ascertained.

August 1, Visited Morristown. But few out. They have an auxiliary and resolved to do what they can for your Board.

2nd, Visited Wheeling, was advised not to attempt any thing there at present.

3rd, Mount Pleasant Ohio. Organized a new auxiliary, amount \$21 50.

4th, Beach Spring. Organized a new auxiliary, amount between 50 and 60, say \$55.

Do. Cadiz, extended the old subscription amount not known.

5th, Bloomfield. Organized a new auxiliary, amount \$14, a small congregation.

6th, Centre. The people failed to attend.

Do. Ridge, appointment not made.

7th, Cross Creek, Washington Presbytery, new auxiliary amount \$64. They expect to make it \$100.

9th, Island Creek, appointment not announced.

10th, Richmond, new aux. members 29, amount \$19 62½, will be increased.

Do. Annapolis, new auxiliary, members 25, amount, 18 75, will be increased.

11th, Two Ridges, new auxiliary, amt. not ascertained, say \$40.

Do. Rockhill. Per Rev. Joseph Anderson, missionary, new auxiliary—members 15, amount \$9 75.

14th, Cross Roads, Washington Presbytery, amount subscribed \$50, will probably be increased.

Presbytery of Ohio.

19th, Visited Lebanon. Organized a new auxiliary, amount not ascertained.

20th, Williamsport. Organized a new auxiliary—members 45, amount \$39 50.

21st, Bethel, added to former subscription, \$40 12½, will be increased. Bethel will probably make \$70.

22nd, Prevented by rain from reaching Hopewell.

23d, Sharan, new auxiliary—amount \$15 50, members 32—infant church.

24th, Montours. People failed to attend on account of rain.

25th, Had an appointment at Highland, which I found was not announced. In the congregations of Highland, Center, Cannonsburg and Millers run, quarterly collections are taken up for missionary purposes. From each of these congregations the Board may expect to receive from \$25 to \$30 annually.

26th, Had an appointment at Pine creek, which was not announced.

27th, Visited Allegheny church. Organized a new auxiliary—members 45, amount \$73 40.

Do. 2d church Pittsburg. Extended the former subscription—amount not known.

30th, Visited Chartiers and found the appointment had failed.

Sept. 1. Attended a missionary convention in this place.

3d. Visited Rehoboth, Redstone Presbytery, where I could not obtain an appointment when in that Presbytery, ad-

ditional subscription obtained—amount not ascertained.

6th. Forwarded a 2nd appointment to LongRun but found it was not announced. They engage to pay \$40 annually.

7th. Byards Town—new auxiliary formed—amount not ascertained.

8th and 9th. Prevented from traveling by the failure of my horse, &c.

10th. Visited Montours—new auxiliary, amount not ascertained.

11th. Racoon—new auxiliary formed. It being the Sabbath they were unwilling that subscriptions should be taken, but the session engaged to attend to it as soon as practicable.

12th. Chartiers—added to a recent subscription of \$50, \$13 40, making \$63 40.

Sessions of the Richland Presbytery.

JEROMEVILLE, Wayne co. O.

Sep. 16th, 1831.

In considering the recommendation of the last General Assembly to the Synods and Presbyteries in the Valley of the Mississippi, on the subject of conducting Domestic Missions in the Western States, the Presbytery voted, to adopt the following resolutions, as expressing their views and determination, viz: *Resolved*,

1. That, in the opinion of this Presbytery, as we want but one General Assembly for the Presbyterian Church in these United States; so, we want but one Board for conducting Domestic Missions within its pale—and that Board to be directly under the control and supervision of the General Assembly, according to the constitution of our church.

2. That, in the opinion of this Presbytery, the Board of Missions, since its reorganization in 1828, has conducted with an energy and wisdom, entitling it to our continued confidence, and by its rapid and annually extending operations, has clearly shown, that were all the Presbyteries and churches of our denomination to unite in cordially adopting its plans, this Board would be abundantly competent to carry on all the Missionary operations within our Church.

3. This Presbytery is more and more deeply convinced, that the operations of the American Home Missionary Society, in its distinctive, independent character, within the Presbyterian Church, are unconstitutional; and both injurious to the peace, and dangerous to the purity of the same.—This Presbytery as early as April 1829, expressed their sentiments mildly, in a communication, by them, to the Home Missionary Institution, declining any further connexion therewith, announcing their intention hereafter to seek missionary aid from the Board of the General Assembly.—Among other rea-

sons the following were then offered, viz. "We consider the Board of Missions of the General Assembly as our natural organ for Missionary operations.—We desire the Board of Missions of the General Assembly to continue and increase its activity: and this it cannot do without the co-operation of the churches under the supervision of the General Assembly; therefore, we consider it our duty and wisdom to act through that channel. Further, from the relative position taken by the American Home Missionary Society and Board of the Assembly, the adhesion of a part of the Presbyterian churches to the Home Missionary Society, would produce *disunion* and *discord* in the body to which we are attached.—

We have vowed to study the peace of the church to which we belong, and we feel ourselves bound by our vows, and even if by amalgamation with Christians of other denominations, in domestic missions, an increase of harmony might be brought about among different denominations; we would consider this a poor compensation for the breaking up of *sisterly affections*, and cordial co-operations in our *own church*. We believe that the bond of peace, among different denominations, is more likely to be strengthened by harmonious and friendly *separate action*, than by commingled operations in the work of Missions."—Eighteen months later, viz: in September, 1830, stronger language was deemed necessary, as appears from the following extract of part of a resolution adopted then on the same subject, viz. "This Presbytery feel also, that they are called, from the circumstances of the times, to express their decided disapprobation of the attempts made, and making in various quarters, to produce an amalgamation of the Assembly's Board of Missions with the A. H. M. Society; a measure which this Presbytery would deprecate, as a violation of both the spirit and letter of our well devised form of church government, upon which, so many inroads have already been made, that it has, in view of this Presbyter, become indispensably necessary for all that wish to preserve inviolate the principles and government of the Presbyterian Church, to take a decided and open stand in their maintenance, and in openly disapproving of all such measures as tend to weaken and impair the soundness of the one, or the efficacy of the other: such, it is believed, is the tendency of the operations of the Home Missionary Society, in its distinctive, independent, non-ecclesiastical character, within the Presbyterian Church." And we do, now, consider the course and conduct of that voluntary institution, as of-

fensively intrusive; and that it already exercises an *extensive patronage*, baneful to the character and true interests of the Presbyterian Church. Therefore resolved,

4. That it is the determination of this Presbytery to adhere exclusively to the Assembly's Board of Missions, and steadfastly to oppose every other organization for conducting missions within our Church.

5. That therefore, this Presbytery will send delegates to the Convention to meet at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery, to carry into effect the above 4th resolution; by which the delegates from this Presbytery are to be governed in deliberating and voting in said Convention.

6. That we cordially accede to the proposal for observing the first Thursday of November next, as a day of fasting and prayer in our churches, on account, not only of the "collisions" arising from separate missionary operations, but also, and especially, on account of the prevalence and propagation of doctrinal sentiments within the Presbyterian Church, at variance, as we believe, with the plain and obvious sense of our standards, and in violation of solemn vows to maintain the same.

JOHN M'KINNEY, Moderator.
HENRY HERVEY, Clerk.

MISCELLANEOUS.

CHRISTIAN EXPERIENCE.

The following letter was very recently addressed by a young gentleman in the country at no great distance from Philadelphia, to an aged friend and relative in the city. We have been permitted to copy it; thinking as we do that it exhibits, in a style of peculiar simplicity, the genuine workings of a mind, with which God has been graciously dealing, by the influences of his Holy Spirit.

Sept. 20th, 1831.

My dear Uncle. It has occurred to me to be at this time in a peculiar manner my duty to write to you; though I have had some striving within my own mind about it: yet I have determined to write without delay, though I may still say it with trembling, lest what I have to say may produce in you expectations to be disappointed.

There is one piece of information to communicate, which I know will be gratifying to your heart.—It is that through this district of country there has been and is a revival of religion. The church-

es around are at the distance of six miles apart in each direction; and in most of them there have been meetings for preaching for four days in succession, with greater or less results.—In one of the latest, there are said to have been more than three hundred converts.

There was also a meeting held in this congregation. Now, my design in writing, is just freely to relate to you what has passed in my own thoughts and feelings on this subject; which is what I have never attempted before, because when I was not quite hard and felt the most, I was ashamed and afraid—besides listening to the devil, that it would do as well at some other time.—The will was never brought deliberately to choose what God has chosen "*now*." While things were continuing thus, the sensibility which I had upon this subject was gradually wearing away. On the Sunday preceding the meeting at this church, it occurred to me that now most likely, I should see what I had wished long since to see, a revival of religion fairly before my own eyes. Then the surmise came into my mind, that if I should pass through such a season without being saved, I should never have another feeling on the subject.

This thought continued in my mind, and led me to determine to give all attention. But I *felt* nothing; my heart was hard, though I wished it to *feel*. I wanted to pray, but could not. But still I wondered that I was not distressed. This one thought was firmly fixed in my mind,—the infallible certainty of a judgment, and of eternal happiness or misery. So I continued, as the days of meeting were passing on.—I watched myself closely; saw others going forward to be prayed for, but dared not do this. It then came to me like a reality, that I had neglected until my day was gone, and that now there was no longer any hope. But then I knew, though this was to be feared, yet that the devil often uses it most cruelly—that I must leave this matter entirely with God, and only cry to him, and resolve in his strength, if he grant any influence of his spirit never to resist it. The last day of the meeting came, and the line was soon to be drawn, and my side would quickly be determined. I dreaded the close of the meeting—but the hour came, it could not be delayed. The last words were spoken, and the people were departing.—I walked out, not overwhelmed, but mournful, and cast a sad look around on the people, and felt that I was an outcast—I cannot describe the sensation. I thought I was ready, but then I could not repent of myself.—If I only had that, then I thought I might be saved by Christ.

On the following Sunday, I felt something like an intimation that God was willing to be gracious, which moved me in a manner very unlike any thing I had felt before. My heart seemed sinking within me. Still the command was "repent." We had a sermon in—— on the discourse of Christ with Nicodemus. The whole of this appeared to me as in the light of day. In the evening the idea was suggested that I was in some degree repenting, and that the command was, go to the Saviour without delay. I remembered the promises "ask and ye shall receive seek and ye shall find; knock and it shall be opened unto you; and those that seek me early shall find me." Now, as far as consciousness testifies, I immediately embraced these promises, and with all the powers of the soul freely threw myself into the arms of the Saviour—and prayed for deeper repentance, and stronger faith: and this was repeated again, on going to bed at night. For the next day, and the two following, I felt at peace, but still desiring further light. Every thing seemed *new*—I was much inclined to talk freely.—I thought of home,—and wished to be with my sister. Still, however, I feared to be at rest, and often the question came into my mind, whether this were really all of God, or merely delusion—and then I went into an argument with myself, first on the one side, and then on the other. Presently, however, this feeling or influence seemed to me visibly departing—I tried to hold it—it was gone. All was darkness; and fear was coming with it, and this torturing reflection, that I deserved none of that mercy which I had so long trifled with.—I dreaded a return to indifference, as I well knew the consequence. I was almost ready to despair; but I remembered that "God's arm was not shortened that it could not save;" and I determined never to cease from striving; but even this, I knew was what I would not be able to do of myself. This continued to be my state, with little variation, for more than a week. Often did I long for an opportunity to converse with you;—but before that would be in my power, something else must be done. We had an excellent man here Mr.—— I listened with great interest to his preaching, and likewise had an opportunity of talking with him, and with several other Christians—Nothing they said, however, gave me much encouragement.—It was only "strive" "seek" "ask," "knock."—That I was ready to do; and for the few days past, this darkness has been breaking away and in its place, a calm assurance has been succeeding. But still I would not be too confident, nor rest at ease without

seeking more grace. I will stop here, though this is not the half that I might tell you. I have written this to have your counsel, if you should find time to write; but if not, pray for me—for this I feel would be more than a host. One more reflection. I know that the tree must be known by its fruits, and if this change be genuine, there will soon be trials for me to go through, which will thoroughly test it.

Labours and self-denials of a Missionary of the Board, in New-York.

I engaged with this people for one year, for the small sum of one hundred dollars, and what I could obtain from the Missionary Society. The year is at an end, and I have received nearly the hundred dollars from the society here, and \$87½ from your Board. The society here has also furnished me with some few necessities of life.

But I have lived, for the year past, as I am sure but few ministers would be willing to live.

My labours have been abundant, and God only knows how I have been supported under them. My health has been poor, generally; but I have been able to labour almost incessantly. The house in which I have lived for a considerable part of the time, with a wife in very delicate health, was erected for a shop, for the wheel-wright business, and has only a temporary partition through the middle; rough and loose floors; no plastering; temporary doors; a poor half-built chimney; and the inconsiderable parts of three windows. The bed on which we reposed, consists mostly of straw. The benevolence of the people however, supplied us with seven pounds of feathers; which, in a tolerably good tick, which I bought at the store, we spread over our straw, and on it we have often slept comfortably, and I trust thankfully. When we were visited by our friends, whom we would have been glad to have entertained through the night, we were under the necessity of having them lodge with our friends in the neighbourhood; for the above mentioned bed, was our *only* one. Our household furniture in short, has been very inconsiderable.—Although the people agreed to supply us with our provisions, mostly, I have been obliged, *generally*, to tell them when we were in want of flour, meat, sugar, &c. Doubtless you are well aware of the unpleasantness of going around, beggar-like, to tell the people, when you are hungry, and what you want.—The above will give you a *true* idea of our manner of living the year past, in this place.

Old fashioned preaching.

A Missionary in Pennsylvania says "I preach that Christ magnified the law and made it honorable" and, that, by answering its demands on the redeemed sinner. If the sufferings of Christ were something else than the penalty of the law, what was it? If it was not our sins (that is, the penalty due to them) that He bare in his own body on the tree," What did he bare? If he did not "redeem us from the curse of the law," by "being made a curse for us," How did he do it? And what is the curse of the law but its penalty? Indeed if our iniquities were not laid on him, it seems to me they must be laid on us, and if so our preaching is vain and our faith is vain. I have not sagacity sufficient to discover how the law can be honored, by an innocent person's suffering what it never demanded.

But perhaps those minds which are not shackled by any 'frame-work of faith' have made this discovery.

I am willing to remain in the "old fashioned" doctrine of the vicarious atonement, and I can venture also to invite sinners to place their confidence here.

Account of Money received by the Board of Education of the General Assembly of the Presbyterian Church collections of the Rev. Joseph Mahon, (Agent of the Board,) since May last 1831,—in the following places.

From Gettysburg,	7 22
Mrs. Nesbit,	1 00
Collection at M. Spring,	7 37
Newville,	3 50
Green Castle,	20 00
Waynesburg,	25 89
Quincey	7 75
Mercersburg,	23 37
Shippensburg,	26 75
Lower Congre'n of Tuscarora,	31 00
Lewistown,	11 85
Little Valley,	15 00
Kishacoquillas,	1 00
Upper Cong. of Penns Valley,	32 00
Lower do do do	71 37
Bellefonte,	80 50
Spruce Creek,	15 50
Licking Valley,	5 00
Alexandria,	31 60
Huntingdon,	79 37
Shirleysburg,	2 00
Shade Gap,	75 62
Upper Congre'n of Path valley,	11 82
Roxbury,	3 00
An individual,	49

\$590 00

JOSEPH B. MITCHELL, *Treasurer,*
No. 200, South Fourth Street, Philadelphia.

APPOINTMENTS.

From the 20th of August, to the 20th of Sept.

Rev. Jos. Wilson for one year, to Greenbush, N. Y.

Rev. Jesse Rankin for one year, to Fel-lenburg and vicinity, N. C.

Rev. T. Gallaudet, for one year, to Russellville and vicinity, Ky.

Rev. Jas. Coe, for one year, one-third of his time in Miami Co. Ohio.

Rev. J. H. Wallace for one year to Christiansburg, Virginia.

RE-APPOINTMENTS.

Rev. J. Pitkin for one year, to Stillwell, Dresden and Muskingum settlements, O.

Rev. P. Monfort, for one year, to Hancock, Co. Ohio.

Rev. W. Sickles, for one year, to Rushville and vicinity, Ind.

Rev. S. Scovel, for 1 year to Lawrenceburg and vicinity, Ind.

Rev. Thos. Barr for 6 mo. in destitute settlements under the direction of the Cor. Ex. Committee at Cincinnati, Ohio.

Rev. J. S. Thompson for one year, at Providence Congregation and Park, Montgomery and Putnam co. Ind.

Rev. S. H. M'Nutt, for one year to Shiloh Church and vacancies in Park Co. Ind.

Rev. S. B. Smith, for one year, to Greenville and Shoal creek, Ill.

Rev. Isaac Purkis, for one year, to La Prairie and vicinity near Montreal Lower Canada.

Rev. Enoch Bouton, for one year to Darwin and vicinity, Ill.

Rev. J. S. Weaver, for one year, to Bellbrook and vicinity Green Co. O.

Mr. John Gloucester for 6 mo. to the 2nd African Presbyterian Church, Philadelphia.

Rev. A. O. Hubbard, for 6 mo. to Morrisville and vicinity Pa.

LETTERS RECEIVED

From 20th August, to 20th Sept.

J. Lewars, and W. B. Sloan, N. J., J. R. Moreland, Ind. S. Cowles, O., J. M. Ellis, Ill., H. Wilson Pa., B. R. Hile Ky. J. Hutchison Ky., F. Chipman N. J., S. M. Williamson, Tenn., J. Stonerod, 2 Va., W. B. Sprague and J. N. Campbell, N. Y., I. P. Kendrick, O., A. Hamilton, Ky., H. Ham-il, N. Y., N. H. Hale, Ky., C. Cist, 2 O., J. D. Matthews, 2, N. J., A. Clark, Pa., S. Royer, Pa., H. Catlin, N. Y., T. Phillips, O., J. L. Wilson, O., W. Jones, D. C., J. D. Paxton, Ky., J. Dinsmore, Pa., J. Stone, N. Y., A. McDonald, Ga., W. Foulke, O., J. Burbank, N. Y., R. H. Lilley, 2, N. J., I. Bennett, Ill., S. Galbraith, Pa., A. McKindley, Pa., J. McKinney, O., S. Sturgeon, Pa., S. Van Rensselaer, N. Y., S. L.

Gouverneur, N. Y., J. Witherspoon, N. C., C. Forbes, N. J., J. Culbertson, O., N. Har-
 ned, Pa., F. A. Strale, and others, Great
 Bend, Pa., J. Anderson, O., M. Day, N. J.
 Elders, Finley, O., S. Scovel, Ind., W. J.
 Bradford, N. Y., J. H. Gillespie, Ala., J.
 Hillyer, Ky., H. Patten, Tenn., J. T.
 Ramsey, D. C., T. Barr, O., G. Walton,
 Geo., W. Jones, O., W. Gray, O., D.
 V. McLean, O., F. W. Morford, N. J.,
 J. H. Walker, N. Y., C. C. Beatty, O.,
 T. Gallaudet, Ky., L. Phillips, N. Y., A.
 Hamilton, O., H. Hervey, O., J. Prout, Ala.,
 S. J. Miller, O., J. and S. Thornton, Ind.,
 J. Culbertson, O., I. Parks, L. C., E. Bas-
 com, N. J., S. H. Crane, O., S. B. Smith, O.,
 J. S. Palmer, N. Y., J. McMaster, S. C.,
 J. H. Weakley, Ala., H. McKilrick, O.,
 T. W. Bascott, S. C., G. McKendall, Pa.,
 J. Robinett, Pa., P. J. Sparrow, N. C., W.
 K. Stewart, Ill., I. Reed, Ind., E. W. Caro-
 thers, N. C., J. H. Logan, Ky., A. O. Pat-
 terson, 2, Pa., G. S. Boardman, N. Y., S.
 King, Pa., E. Bouton, Ill., A. Buck, N. Y.,
 W. C. Blair, Lou., J. Wilson, N. Y., P.
 Dean, O., F. H. T. Gaines, Tenn., F. Peck,
 Ala., W. Wallace, O., R. H. Gillett, N. Y.,
 D. Stork, N. C., J. Smith, Va. A. Hamil-
 ton, Pa., L. G. Bell, Tenn., A. D. Mont-
 gomery, Va., N. Murray, Pa., J. F. Price,
 Ky., J. Montgomery, Ill. J. S. Galloway, O.,
 I. Chase, N. Y., J. Dufour, Ind.

NEW AUXILIARIES.

Rock Hill, O., Flemingsburg, Ky., Fal-
 mouth, Pendleton co. Ky., Salem, Pendle-
 ton co. Ky., Naples, N. Y., Brownsville,
 Pa., Laurel Hill, Pa., The Tent, Pa., Mount
 Pleasant, O., Beach Spring, O. Bloom-
 field, O., Cross Creek, Pa., Richmond, O.,
 Annapolis, O., Two Ridges, Pa., Rockhill,
 Pa., Lebanon, Pa., Williamsport, Pa., Sha-
 ron, Pa., Allegheny, Pa., Bayards Town,
 Pa. Total 468.

*Account of Cash received by the Board of Missions of the General Assembly of
 the Presbyterian Church from the 20th of August, to the 20th of Sept., 1831.*

Abington, Pa. Auxiliary Society, per Rev. R. Steel.	\$30 00
Albany, N. Y. from members of the 2nd Presbyterian Church, per C. B. Webb, Treasurer.	100 00
Annapolis, Ohio, donation from Alex. Patterson, through Rev. R. Henry and A. O. Patterson, per S. Thompson, Treasurer.	50
Alleghany Town, Pa. Congregation, J. Brown, a member, per S. Thompson, Tr.	10 00
do. other members, do.	4 00
Buffalo, N. Y. Aux. Soc. per Rev. Dr. Skinner,	9 50
Bethel Church, Ky. donation from Colin Duncan, Esq. per Rev. R. Marshall, per D. A. Sayre,	53 33
Brownsville Congregation, donation from Mrs. M'Kee, by A. O. Patterson, per S. Thompson, Treasurer,	1 25
Bethel Congregation, Aux. Soc. Jn. M'Cown, for ensuing year, per S. Thompson, Tr.	50
Charleston, Saratoga co. N. Y. donation from H. B.	50
Coles co. Ill. donation from a friend to Missions, per Rev. Isaac Bennett,	5 00
Elizabeth and Berea Churches, coll'n at Communion season, per Rev. S. Scovel,	12 50
Elizabeth Town, do. do. do.	6 00
Ebenezer Congre'n. per S. Thompson, Trea.	9 00
Erie Congre'n. Pa. from treasurer, by Rev. J. Eaton, per S. Thompson, Trea.	16 00
East Hopewell, O. Aux. Soc. by Rev. I. Barr, per John Cunningham, Trea.	1 25
Flemingsburg Ky. donation from Capt. R. Andrews, per Rev. A. Hamilton,	1 00
Fayetteville, N. C. from the Presbytery of Fayetteville, per D. M'Diarmid, Tr.	251 48
Greenville, N. J. from Gabriel Green, per Rev. Dr. Green,	3 00
Greensborough, Guilford co. N. C. Alamance church aux. soc. per E. W. Caruthers,	4 00
Greensburg aux. soc. per J. Brady, Esq. and A. O. Patterson, per S. T. Tr.	16 10
Henderson, Ky. aux. soc. by J. Baldwin, per Rev. A. Hamilton,	11 50
Hanover, Morris co. N. J. Female Cent Society, per Dr. Green,	12 00
Lawrenceburg, Ind. collection at communion season, per Rev. S. Scovel,	4 00
Longsrun, O. Presbyterian Congregation, per C. Vallandigham, Trea.	17 50
Lexington Presbytery, Va. per J. Cowan, Trea.	50 00
Laurel Hill Congre'n, four members aux. soc. for ensuing year, Rev. J. Guthrie, per A. O. Patterson, and S. Thompson, Trea.	5 00
do David M. Sharard, do	2 00
do Alex. Moreland, do	1 00
do Jas. Curry, do	50
Louisville, Ky. from the Young Men's Mission'y Soc. per Rev. J. F. Price,	50 00
Mulberry, Ky. aux. soc. by J. Venable, per A. Hamilton,	5 00
Mount Heron, do Rev. J. Jones, do	5 00
Middle Octorara, Pa. aux. soc. per Dr. Ely,	23 75
donation from Mr. John Brower, per do.	2 00

<i>Mount Pleasant Congre'n</i> , West Moreland co. Pa., Dr. J. Gladen, a member of the aux. soc. by A. O. Patterson, per S. Thompson, Trea.	1 00
<i>Meadville, Pa.</i> collected at monthly concert in Presby'n church, by Rev. W. Bushnell, per S. Thompson, Treas.	30 00
<i>Mary Ann, O.</i> aux. soc. by Rev. Jas. Cunningham, per J. Cunningham, Trea.	17 85
<i>New Lisbon, O.</i> Presby'n Congre'n per C. Vallandigham, Treas.	5 75
<i>New Lexington, O.</i> Collections per Rev. S. J. Miller.	4 00
<i>New Castle, Pa.</i> Slippery Rock aux. soc. per R. Semple,	91 00
<i>Pittsburg, Pa.</i> donation from Miss Nancy Knox, in place of this sum subscribed to Am. S.S. U. per hands of Rev. J. Patterson, per S. T. Tr.	25 00
sundry collections in synod, per do	13 00
<i>Penna. Run Congre'n. Ky.</i> from Mr. Lynn,	2 50
do Mr. J. Rynhard,	3 50
<i>Pleasant Valley O.</i> Presby'n congr'e'n per C. Vallandigham, Trea.	1 75
<i>Pearl St. Church, N. Y.</i> collected from a female prayer soc. per Rev. B. H. Rice,	7 00
<i>Philadelphia, Pa.</i> annual subscribers of 2nd Presby'n ch. per R. H. Smith,	2 50
collection in do per A. Henry, Esq.	38 79
donation from Robert Wallace, Esq.	10 00
from George Ralston, Esq. his subscription for 1831,	100 00
<i>Rochester, N. Y.</i> 1st Presby'n Ch. 50 cent subscriptions, per L. A. Ward,	1 50
<i>Richmond Congre'n.</i> Steuben. Presbytery, from Wm. Wagoner, a member of the aux. soc. for ensuing year, by A. O. Patterson, per Samuel Thomson, Treasurer.	1 25
<i>Salem Congre'n. Pa.</i> aux. soc. per do do	22 62
Missionary box of Mrs. Thos. Davis, per S. T. Trea.	6 00
<i>Salem, N. J.</i> aux. soc. per Rev. Mr. Parker,	4 50
<i>Tent Congre'n.</i> dona. from M. K. Duncan, by A. O. Patterson, per S. T. Trea.	5 00
<i>Two Ridges, O.</i> Mrs. Alvaius, a member of aux. soc. for ensuing year, per do	50
<i>Unity Congre'n. Red Stone Presbytery</i> , per Rev. R. Henry, and A. O. Patterson, per Samuel Thompson Treasurer,	30 75
four members for ensuing year, per do do	2 75
<i>Union Town, Pa.</i> donation from N. Ewing, Esq. per do do	10 00
<i>Wheatland, Monroe co. N. Y.</i> monthly concert collected by J. Lewis, Esq. per L. A. Ward,	3 50
do by J. S. Stone, per do	8 50
do by do per do	6 68
50 cent sub's do	2 75
Female Miss'y Soc. by do	9 47
<i>West Carisle, O.</i> aux. soc. by Rev. J. Cunningham, per J. Cunningham, Trea.	10 65
<i>Warren Congre'n Pa.</i> aux. soc. by Rev. M. Hughes, per S. Thompson, Trea.	5 00
<i>Zanesville, O.</i> donation from N. C. Findlay, towards supporting a missionary in the Valley of the Mississippi, per Rev. J. Culbertson,	5 00
received of Rev. E. Macurdy, on account of the lands of the Western Missionary Society, per Samuel Thompson, Treasurer,	140 00
<i>Upper Buffalo, Pa.</i> aux. soc. per Rev. W. C. Anderson,*	69 00
<i>Claysville, Pa.</i> do do	17 00
<i>Cross Creek, Pa.</i> do do	65 00
<i>Forks of Wheeling, Va.</i> do do	28 22
<i>Mount Prospect, Pa.</i> do do	12 00
<i>Upper Ten Mile, Pa.</i> do do	8 25
<i>Three Springs, Va.</i> do do	4 62
<i>Lower Ten Mile Pa.</i> do do	13 62
<i>Three Ridges, Pa.</i> do do	28 62
<i>Lower Buffalo and West Liberty,</i> do do	37 25
<i>Cross Roads, Pa.</i> do do	40 00
<i>Washington, Pa.</i> do do	9 48
<i>Buffalo, Pa.</i> donation from Rev. W. C. Anderson,	3 08
<i>Missionary Reporter</i> , from sundry subscribers,	36 00

\$1,634 55

SOLOMON ALLEN, Treasurer,
No. 34, South Third Street, Philadelphia.

* The following sums of money were received during the month of May last, by the Rev. W. C. ANDERSON, but have not been acknowledged until now:

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Phila-

delphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population than they can ever be otherwise rendered. Missionary operations

will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the

treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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Aug. 1.

PSALMS AND HYMNS,

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June 1.

No. 34 S. Third st. Philadelphia.

THE MISSIONARY REPORTER,

OF THE
BOARD OF MISSIONS,

OF THE
General Assembly

OF THE
PRESBYTERIAN CHURCH,

IN THE UNITED STATES

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THE MISSIONARY REPORTER.

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VOL. III.

NOVEMBER 1, 1831.

NO. 3.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

Extracts from the Journal of Mr. Stone.

October 8, 1830. Accompanied Mrs. Stone to two little hamlets in the suburbs of Bombay, in which she has two flourishing female schools. I went particularly to see two of her little scholars, who have been sick some time, and whom I found very sick. I gave them medicine, and spent two hours or more, while Mrs. Stone was examining her schools, in giving Christian instruction to the people. I hope some of the poor pagans in these hedges will be compelled, by the force of divine truth, to accept the invitation to the gospel feast.

17. Preached to an unusually large and attentive assembly of natives, among whom were twelve lame and blind beggar women, and eighty girls belonging to our female school. My subject was the love of God towards men, as displayed in giving his son to die for their redemption. While descanting on this delightful theme, which strings the harps of the heavenly world, I think my heart felt something of its flame. O that this love might penetrate and electrify the cold and cheerless hearts of these poor pagans, and tune them to the heavenly lay which angels sang over the gladdened plains of Bethlehem.

Nov. 10. While examining one of our schools in the morning, a Hindoo man presented me a letter written in Mahratta, which on reading I found to contain a request that he and his wife might be received into the Christian religion by being baptised. He stated that for two months past he had come to the house of Dajeeba, one of our candidates for baptism, and received Christian instruction from him. He says they believe Hindooism to be false; and the Christian religion true and therefore desire to forsake the one, and embrace the other. On conversing with them I found, that, though they had acquired some knowledge of Christianity, their views of its nature and doctrines were very obscure, as must be expected of those who have just begun to emerge from the darkness

of paganism, in which they have groped all their life time, into the feeble rays of the gospel light which have come to them only through the mind of one but imperfectly enlightened. I told them I would give them instruction daily, if they would call at my house; and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before, and noticed that he was very attentive to my instructions to the children, but I never conversed with him before. How this should happen, I know not, as it is my usual practice to converse with all strangers whom I find in the school-rooms. This is the first Hindoo female, who has requested baptism of us.

13. Bapoo left us to return to his family at Panwell professedly to give his wife religious instruction to prepare her mind to consent to his receiving Christian baptism. He hopes to persuade her at least to renounce caste with him, so that they may live and eat together. Gave instruction to Dajeeba, and several teachers who called with him. In the evening, preached to several natives who had assembled in one of our schools, among whom were the man and woman who applied for baptism. Conversed with them individually. They appear to be sincere inquirers after truth.

14. About two hundred persons were present at the Mahratta service at the chapel this morning, eighty of whom were girls belonging to our female schools, and ten or twelve lame and blind beggar women. Dajeeba's mother, who said a few weeks since that her son might become a Christian if he would, but she was determined to die in the religion of her forefathers, has now become a constant attendant at the chapel.

16. Bapoo, who left me several days since to visit his family at Panwell, in order to give his wife Christian instruction, returned to-day, and says she is quite unwell, and is now residing with her father, who is a physician. He says she was not able to receive Christian instruction, and therefore he has not made up his mind when to be baptised. I advised him to return to her, and to give her instruction as she should be able to receive it, for if

she was dangerously sick, so much the more need to give her that instruction by which alone she can be saved. What he will do I know not. He seems much cast down. I suspect, though I have not asked him the question, that her friends have told Bapoo, if he violates his caste by uniting with the Christian Church, his wife shall not live with him. He asked me what he must do, if his wife would not consent to live with him in case he joined the church. I referred him to what Christ had said was necessary to be done in order to be his disciple.

GREECE.

JOURNAL OF MR. KING.

While on the Island of Tenos.

March 30, 1831. I called on the teacher of the Lancasterian school, and gave him a copy of the "Catechism of the History of Greece," lately printed at Malta. Was happy to find, that he had at length concluded (as he said) to have his scholars assembled on the Lord's day for the purpose of learning the gospel. The lesson, which he told me he had appointed for the ensuing Sabbath, was a part of Christ's sermon on the mount.

April 1. In the morning the Greek bishop called on Messrs. Robertson and Hill, who a few days previous had paid him a visit. While he was with Mr. R. I and my wife went in to see him. On my observing, that we had news from Rome, (with regard to the flight of the Pope,) he entered into a long conversation, in which he attempted to explain many prophecies in Daniel, Ezekiel, and the Revelation. With regard to the Revelation, he said, that each chapter contained the events of a hundred years, and that we were now thirty-one years advanced in the 19th chapter; that the two last chapters regard heavenly things, but all the rest things on earth; that about the year 1840 the Turks are to fall; and after their fall, all Christian churches are to be united, the Jews will become Christians, and all the heathen nations; so that all that dwell on the earth will become Christians, and remain so, for 500 years, as some suppose, and according to others, 1,000 years; then will ensue a defection, and then will come the end of the world.

2. Conversed with a Greek on the subject of confession to the priests, and the mode of partaking of the Lord's supper. He said he wished for some book, that would show him what was the practices of the apostles and early Christians, with regard to these things. For the practice of the apostles, I referred him to the New Testament.

5. Multitudes arrived from Syra, Myconos, and other places, in order to celebrate, the next day, the feast of the annunciation. Towards night, I went with my wife, and our Episcopal brethren, to the church of the Evangelistria, where was a singular display of the different costumes from various islands, and different parts of the Morea, and from Asia Minor.

When on my way to the church, a man came up to me with a plate, on which he begged me to put some money, in order to purchase powder to fire the next day in honor of the virgin Mary. I refused, however, to contribute, and took occasion to observe to him, that I did not like the use of powder at their feasts, and especially as they were in the habit of firing guns on the Lord's day, which was a sin; that their forefathers, who were Christians, did not thus profane that holy day, and that they were better Christians than we see now. "O," said he, "our forefathers eat meat, and were a different sort of men from what we are; now we wish for powder and a noise, and the Panagia (the virgin) desires it." Seeing that I would not give any thing, he began to threaten me, and said he would fire such heavy charges before my door as to break my windows. Of this I told him to beware, as he had now publicly threatened me, and if any damage was done, I should know whom to look for.

7. I walked to the little market place, and conversed with one or two persons I met there, on the subject of the gospel, lying wonders, &c. One of them said, that he had fought several battles for me with the people here, and that he was persuaded that the gospel was what we all ought to follow. He also spoke very freely against the lying wonders performed in the church of the Evangelistria.

Voyage to Athens.

8. Went on board a Hydriot vessel bound for Syra, Hydra, and Napoli. Found on board about one hundred passengers. Among these I distributed tracts, and placed a gospel, where any one, if disposed, might take it to read. Very soon little circles were seen here and there, reading and listening to the tracts and to the gospel. Among the passengers, was a Greek from Smyrna, and I found, that with his wife, mother, and sisters, I had formerly been acquainted. With him I entered into a long conversation on various religious subjects, and several listened while I endeavored to explain several points, which he seemed not fully to understand. Among these were circumcision, baptism, the passover, the Lord's supper, the Jewish

Sabbath, and the Lord's day. After speaking for some time on these subjects, I took the New Testament and read aloud the 11th chapter of St. Paul's epistle to the Romans, and spoke on the subject of the restoration of the Jews, and the feelings, which Christians ought to have towards them, and of the ingatherings of all nations.

16. In the morning we were near Ægina. Gave Niketoplos the gospel, and asked the captain, his men, and the passengers, if they would like to hear a chapter read. All said, yes, and he read audibly not only one chapter, but two or three, and we both occasionally made remarks upon what was read. About noon, we arrived at Ægina. There I met with a kind reception from various persons, and the commissary of police ordered a room for me, where I found myself very comfortably situated.

17. Sabbath. I rose at an early hour, and was delighted with the music of birds, which I have scarcely heard since I have been at Tenos. The air was mild, the sky serene, and my heart felt a lightness and joy, which it used sometimes to feel on a Sabbath morn in New England. Went to the principal church, where I saw swallows flitting about, and sparrows had made their nests near a picture, over the head of which was written a Greek phrase, which conveys the same idea, as "I AM." Longed to have the gospel preached to this perishing people, for whom I really felt pity and sorrow. The sparrows had indeed found a nest near the altar of the Lord, and my feelings would all have been in accordance with those of the psalmist (described in the xxxivth Psalm) had I not seen that likeness intended to represent Him, who has no likeness either in heaven or on earth!

After leaving the church, I met a man, whose countenance I recognized, but did not recollect his name. On meeting him, he stopped, inquired kindly after my health, and invited me to go with him to his house. On my way, I found him to be the celebrated teacher in the Central School, Mr. Gennadios, whom I had seen for a few moments, when at Ægina last year. With him I had a long conversation on a variety of subjects, and, among others, with regard to my opening a school at Athens. He said I should not find the least difficulty on the part of the people, that they thirsted for knowledge. In speaking of Niketoplos, he said, he thought him the best teacher for a Lancasterian school in Greece, and that I should do well to employ him for the present. With Mr. G. I was much pleased. He conversed like a man of

talents, and of good sense, and as a warm friend to all my undertakings. His wife is an Athenian, and expressed great pleasure in the hope, that I should go to the place of her nativity to reside and establish a school.

ARKANSAS CHEROKEES.

EXTRACTS FROM A LETTER OF MR. WASHBURN, DATED AT DWIGHT.

Prevailing attention to religious instruction.

It is with feelings of thankfulness and joy, to which I cannot find full utterance, that I announce the fact that we are enjoying, to a considerable extent, a revival of religion among this poor people. Five natives now stand propounded for admission to the church. Ten others are rejoicing in hope; and, as far as we can judge, give us reason to hope for them, that they are indeed born from above. All these are persons living above us on the Salisau. In addition to these, we are permitted to rejoice over four of our dear Cherokee youth in the female school, as the children of God. For several months past there has been an unusual solemnity and tenderness upon the minds of a considerable number of the girls, which has convinced us that the good Spirit was striving with them. For a few weeks, the four alluded to have been rejoicing in the sense of pardon. We never saw youthful converts appear better. Several of the scholars, and more among the people, seem to be subjects of conviction more or less pungent; and many have their attention more solemnly arrested than ever before.

In the northeast part of the nation, bordering upon the wild settlements, there is also very considerable excitement among the Methodists. They have lately taken into their society about twenty persons connected with the Cherokees. Several of these had been professors in the old nation, and had fallen back and become desperately wicked. Others are serious persons, received as seekers; and a few others we hope are true converts.

This work is evidently of the Lord. It illustrates the sovereign freeness of his grace. The church here has for a long time been in a state of great coldness. A few have mourned and prayed in secret over our declensions; but as a church, we have been, and I fear still are, very far from what we ought to be. There is now evidently a waking up, and I hope we shall all soon be engaged with our whole hearts in seeking for the continuance and spread of the good work. Most of our native members are revived,

and I think this is the case with all, or nearly all the mission family here, as it is with our fellow laborers at Fairfield and Forks of Illinois.

We have three appointments for three days meetings in the nation, the first to begin next Friday. I believe all who love our Lord Jesus Christ among us have made these meetings the subject of special frequent prayer. I trust many will go to them under the influence of a heavenly unction, and we hope and pray and expect to witness displays of God's saving grace. We expect our brethren from Union will unite with us, and also some of our Methodist and Cumberland brethren from the white settlements.

Promising State of the Schools.

Our schools close to-morrow for the annual vacation. We can but feel great solicitude respecting the dear children, especially those who are going into neighborhoods where vice prevails. This is the case with some who are hoping, and with several who are anxious. May the good Shepherd preserve these lambs.

The girls school has made greater improvement the last year than ever before. A considerable number of the scholars entered school since January. Nine of them are between the age of five and eight years. All can read fluently in easy lessons, and with considerable ease in the New Testament. The youngest and most backward can answer nearly all the questions on the map of the world. The higher classes are as far advanced as any classes we have ever had in the school. All of them have made great improvements in the use of the needle, and in other labors. Their general behaviour, I can say without exaggeration, has been better than I have ever known in a company of equal number, and of the same age, in any place where I have been acquainted. Indeed they are a most interesting group of little girls and young women.

July 12. I have just returned from the examination of the boys school. The exhibition of improvement made by them is very gratifying. They have made quite as good improvement as the females in every branch of study. The boys suffer by having too much time out of school at their own disposal. The influence of this is pernicious upon them as scholars, and especially upon their morals and the concerns of religion. There is a very great contrast in the appearance of the two schools in respect of religion. Not one of the boys gives evidence of piety—not one is the subject of real conviction. A few, we hope, are somewhat thoughtful. With their advancement in learning we are well satisfied—with their gen-

eral deportment we have no reason to be greatly displeased; but we feel anxious for their souls. Shall they all finally perish! We commend them to the especial prayers of the Committee; we commend them to the God of grace who hears and answers prayer.

PROCEEDINGS OF PRESBYTERIES IN THE WEST.

[Deeming it a matter of great importance that our readers should be fully informed, respecting the official doings of those Presbyteries in the Valley of the Mississippi, which are friendly to the plans and operations of our Board, we shall devote a considerable portion of the present number of the Reporter, to the publication of the resolutions which have been formally adopted, on the subject of Missionary operations in the West, and in reference to the *Convention*, to be held at Cincinnati, in the 23d of the present month.]

PROCEEDINGS OF THE PRESBYTERY OF WEST LEXINGTON.

The Presbytery of West Lexington met in Walnut Hill church, on the 28th, 29th and 30th of Sept. 1831.

Wednesday 28th.—Presbytery resolved to receive the application of Mr. A. W. Campbell for ordination as a minister of the Gospel, and proceeded to examine him on Theology, Church History and Government, and his examination was sustained.

It was then agreed that the business respecting the Convention at Cincinnati, be the order of the day for to-morrow at 10 o'clock.

Thursday 29th.—Mr. R. J. Breckinridge was introduced to the notice of Presbytery as a candidate for the Gospel ministry. He was examined as to his acquaintance with experimental religion, and his motives in seeking this office, and his examination was sustained.

Presbytery then proceeded to the order of the day, when the following preamble and resolutions were presented by the Rev. R. Stuart, and adopted, with one or two dissenting voices, viz:—

Inasmuch as the General Assembly at its last meeting recommended to the judicatories of the churches in the valley of the Mississippi, to agree upon some plan for conducting Missions in the Western states; and inasmuch as it is proposed that delegates from all the Presbyteries in said valley meet in convention at Cincinnati on the 23d of November next, to consult upon a plan for conducting

said missions; the Presbytery of West Lexington, after taking the subject into serious and prayerful consideration, adopted the following resolutions:

1st. It is the opinion of this Presbytery that the Lord Jesus Christ has committed to his church, as a sacred deposit, the preaching of the gospel, the administration of ordinances and discipline, and all other things relative to its peace and prosperity.

2d. That the several different congregations of the Presbyterian church in the United States taken collectively constitute *one church*; and that "a representation of the whole should govern and determine in regard to every part, and to all the parts united, that is, that a majority shall govern."

3d. That "the General Assembly represents in one body all the particular churches of our denomination; that they constitute the bond of union, peace, correspondence and mutual confidence among all our churches," that to them belongs the power of superintending the concerns of the whole church, and that "they may *send missions* to any part to plant churches and supply vacancies."

4th. That the whole church is the only safe depository of these important powers, and we would deem it a departure from the principles of our Church Government for the church to relinquish "the power of conducting its own missions," and for that power to be vested in any body of men who are not appointed by, and directly responsible to the whole church.

5th. That no missionary be received in the churches within the bounds of this Presbytery, contrary to the provisions of the 18th chapter of the "Form of Government."

6th. That the delegates from this Presbytery to the Convention at Cincinnati, be instructed to oppose the adoption of any plan for conducting Missions in the Western States, which shall not be in accordance with the foregoing resolutions.

Nominations were then received for delegates to the Convention, and the following persons received the number of votes respectively attached to their names. *Ministers*—James Blythe, 19; Samuel Steel, 22; Nathan H. Hall, 8; Saml. V. Marshall, 1. *Elders*—Robert J. Breckinridge, 20; John R. Alexander, 15; John M. C. Irvine, 9; Benjamin Mills, 6.

Messrs. Blythe and Steel, Breckinridge and Alexander, were therefore duly elected.

Presbytery having heard a discourse from A. W. Campbell, which was sus-

tained, proceeded to ordain him to the work of the Gospel ministry, by prayer and the laying on of the hands of the Presbytery.

S. STEEL, *Stated Clerk*.

RESOLUTIONS OF THE PRESBYTERY OF STEUBENVILLE.

At a very full meeting of the Presbytery of Steubenville at Beech Spring, October 5th; there being present fourteen Ministers, (the whole number of Presbytery,) and fourteen Ruling Elders, the following was unanimously adopted:

As this Presbytery "regard the transaction of Missionary business to be especially the duty of the Church in her distinctive character, and the present organization of the Board of Missions of the General Assembly as most consistent with the order which should be taken in this matter:"—Therefore resolved,

1. That as we desire but one General Assembly for the Presbyterian Church in these United States so we wish for no more than one Board for conducting Missionary operations within our bounds, to be directly under the control and supervision of the General Assembly, according to the Constitution of our Church.

2. That the Board of Missions of the General Assembly since its reorganization has been managed with an energy and wisdom entitling it to our continued confidence; and by its rapidly extending influence has clearly shown, that were all Presbyterians to unite in cordially cooperating in its plans, this Board would be abundantly competent, under the divine blessing, to carry on all Missionary operations within our Church.

3. That as we have nothing to do with the separate action of voluntary associations, employed in Missionary labors within our bounds, irresponsible to the Church, an amalgamation of the Missions of our Church as such, either in whole or in part, with the operations of the Home Missionary Society or any similar institution, is undesirable and unconstitutional; and that we regard the attempts which have been made to produce such an amalgamation, as the great source of the evils which have arisen, and the bitterness which has been excited on the subject of domestic Missions.

4. From the present aspect of the Presbyterian church, and the inroads which have been made, and are attempted further upon her integrity and purity, we feel bound to take a more decided stand in maintaining inviolate her principles of doctrine and government, and openly to disapprove of all such mea-

tures as tend to weaken or impair the soundness of the one, or the efficiency of the other, and such we believe to be the tendency of the Home Missionary Society in its operations within the Presbyterian church.

5. That while this Presbytery agree to send delegates to the proposed Convention at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery; they clearly avow their determination to adhere *exclusively* to the General Assembly's Board of Missions, and hereby instruct their delegates to act upon this principle in such a convention.

Resolved unanimously, That the present state of the Presbyterian Church demands that it be a standing rule of this Presbytery, that every ordained minister or licentiate presenting a dismissal to this Presbytery, shall submit to a public examination on his views of Theology, before he is received as a member, or under its care.

A true extract,

CHARLES CLINTON BEATTY.

Stated Clerk.

PRESBYTERY OF REDSTONE.

At a meeting of the Presbytery of Redstone, October 4th, 1831, the following preamble was unanimously adopted, viz:

Whereas, a difference of opinion and practice exists among the members of the Presbyterian Church, in relation to the proper organ for conducting domestic missions, and as, in the opinion of this Presbytery, evils have arisen from the conflicting operations of the General Assembly's Board of Missions, and the American Home Missionary Society: and whereas the General Assembly, at its last meeting, adopted the following Resolution, viz.

"That in view of existing evils arising from the separate action of the Assembly's Board of Missions and the American Home Missionary Society in the West, it be recommended to the Synods of Ohio, Cincinnati, Indiana, Illinois, Kentucky, Tennessee, West Tennessee, and the Presbyteries in the West, connected with them, to correspond with one another and devise a plan for carrying on Missions in the West, and report the result of their correspondence to the next General Assembly: it being understood that brethren in the West shall be left to adopt their own plan, and that any other Synods and Presbyteries, besides the above mentioned, in the Valley of the Mississippi, may be embraced in the correspondence if they desire it."

And whereas it is important that every Presbytery should freely express their

views in relation to this important subject, and with a view to allay the excitement now existing and also to preserve the identity and distinctive character of the Presbyterian Church, this Presbytery considers it highly important that their views should be fairly and fully represented in the proposed convention.

Therefore, resolved, unanimously,—1st. That it is expedient to appoint two delegates to attend the convention to be held in Cincinnati, on the 23d Nov. next.

2d. That this Presbytery have full confidence in the Board of Missions of the General Assembly of the Presbyterian Church, as the regularly constituted organ of Missionary operations, and deprecate a union with any irresponsible association or organized body for conducting domestic Missions, not amendable to any judicatory of our Church.

3d. That in the view of this Presbytery, the effort made to effect a union between the two Missionary institutions is a chief cause of the unhappy excitement now existing in the Church; and if followed up, threatens it with increasing discord and division. And that peace and harmony are not likely to be restored, except by abandoning all such efforts in future, and thus allowing each institution to pursue its own course without impediment or interference on the part of the other.

4th. That the delegates appointed to attend the Convention be instructed to exert their influence to procure a decision of the Convention in favor of the Assembly's Board of Missions, and that they oppose, with all their influence, whatever might tend to a union with any other body, not even concurring in a united agency for conducting Missionary operations in the West.

5th. That if the delegates should fail to carry the last resolution into effect, and a majority of the Convention should adopt any measures with a view to favor a union with any other body, that they be instructed to enter their protest, accompanied with their objections.

6th. That the Stated Clerk be instructed to furnish each delegate with a copy of these resolutions.

7th. That in case no one of the delegates appointed shall be able to attend, that the Stated Clerk be instructed to transmit a letter to the Convention stating the views and wishes of this Presbytery, as herein expressed.

Resolved, That the Stated Clerk transmit a copy of the above resolutions to the editors of the Presbyterian, and Christian Herald, for publication.

(A true copy.)

ROBERT JOHNSON, Stated Clerk.

PRESBYTERY OF CINCINNATI, OHIO.

The following account of the proceedings of this Presbytery is taken from the "Standard" of Oct. 14th, and we give the entire statement, because it would appear that the *rejected resolutions* express the sentiments of a decided majority of the Churches in that Presbytery.

At the late meeting of the Cincinnati Presbytery, a motion was made, for the appointment of delegates, to the Convention, which has been called to meet at Cincinnati, on Wednesday the 23d day of November next, at 2 o'clock in the afternoon. Some objections having been made to the phraseology of the motion, it was postponed, for the purpose of taking under consideration the following viz:

"Whereas the General Assembly of the Presbyterian Church at its last session did pass a resolution, which is as follows, viz:

"In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly *recommend* to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, Illinois and the Presbyteries connected with the same, to *CORRESPOND* with each other, and endeavour to agree upon some plan for conducting domestic missions, in the Western States, and report the result of their *CORRESPONDENCE* to the next General Assembly. It being understood that the brethren in the West, be left to their freedom, to form any organization, which, in their judgment may best promote the cause of missions in these States:—and also that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this *CORRESPONDENCE* provided they desire it."

"Therefore in obedience to the *recommendation* above named, resolved that this Presbytery do approve of a *convention* to be held in Cincinnati, on the 23d day of November next, as the best method of *correspondence* and do now proceed to the appointment of delegates, in number and form as is usual in this Presbytery in appointing Commissioners to the General Assembly."—After much debate, the question was taken, by yeas and nays—twenty-one to nineteen. The same vote as was given in the case of Mr. Bushnell, with the addition of the Rev. James Kemper, to the minority, who was not present when the vote was taken in relation to Mr. B. We hope it will be distinctly understood that no one

opposed the *recommendation* of the General Assembly—but there is a wide difference between an official *correspondence* of Synods and Presbyteries and an unofficial *convention*.

We hope also the churches will look at the majority of this Presbytery and ask themselves this question—What portion of the Presbyterian Church was represented in the Presbytery, by Messrs. Slack, Vail, Blanchard, Mahan and A. Johnson? Ask themselves another question—How many of this new-school majority are in the pay of the American Home Missionary Society?

In the minority were four Pastors, two stated supplies and thirteen Elders representing fourteen, out of twenty-one congregations; and yet, strange to tell, a *Convention* instead of a *Correspondence* was voted and the following delegates appointed, viz: Ministers—J. Thompson, J. Gallaher, A. Mahan—all new-school. Elders—J. Warren, R. Boal, new-school, and S. Newell. While this resolution for a Convention was under consideration a motion was made and seconded for postponement in order to take up the following preamble and resolutions which, after discussion, was decided in the negative.

"In view of the important subject submitted by the General Assembly to the consideration of Synods and Presbyteries in the Valley of the Mississippi, and on which this Presbytery is now called to deliberate, the devout gratitude of all the members ought to be offered to the great head of the Church, for the opportunity thus afforded to the Bishops and Elders representing this part of our spiritual Zion of expressing their cordial and unqualified approbation of the Board of Missions of the General Assembly of the Presbyterian Church, to which this Presbytery stands pledged as an Auxiliary and that such an expression may be fully and fairly given, the following resolutions are respectfully submitted.

1. *Resolved*, that the Presbyterian Church in these United States needs no new plan in order to carry on successfully Domestic Missions—the present organization of the Assembly's Board being simple, expansive, improvable and efficient, needing only the countenance, prayers, pecuniary aid and united efforts of all the churches to carry the gospel through the whole length and breadth of the land, and to prepare the way for sending it in every direction into heathen lands.

2. *Resolved*, that as there is no need for a new organization, so there is no necessity for holding a *convention*, for without any waste of time and money, all the

churches that adhere to the Presbyterian standards, can to the extent of their abilities co-operate with their own Board of Missions, and those congregations which desire to co-operate with an unecclasiastical society can as well be in connexion with the American Home Missionary Society as with any independent Western Institution.

3. *Resolved*, that should any new plan of Missionary operations be devised in the West, unless the institution be made exclusively auxiliary to the Assembly's Board of Missions, it will be giving the western churches three subjects of dispute instead of two, for it is evident that that the churches now attached to the General Assembly's Board of missions cannot conscientiously unite with any independent institution West or East.

4. *Resolved*, that should a majority of the Presbyteries and Synods in the Valley of the Mississippi agree to call a convention formed according to our constitutional ratio of representation that, — be and they are hereby appointed to represent this Presbytery in said Convention and to use their best endeavours to secure the co-operation of all the churches with the General Assembly's Board of Missions, for the following reasons:

1st. Because the plans and operations of said Board of Missions have been attended with increasing and encouraging success ever since its re-organization in 1828.

2d. Because the blessing of God during the past year evidently attended their labours and the prospect for extensive usefulness was never more encouraging than at the present time.

3d. Because the pledge given by the Board of Missions, to supply feeble and destitute congregations throughout the Valley of the Mississippi within five years with a faithful and devoted ministry, should call forth the united prayers and efforts of all the churches for the accomplishment of this great and good work.

4th. Because in the opinion of this Presbytery, the peace, unity and efficiency of the Presbyterian Church can be best preserved by all uniting with the Board of Missions of the General Assembly.

5th. Because the proposition now under consideration is substantially the same with those which were made last year—one for uniting the operations of the A. H. M. S. and Board of Missions, in the West, and the other for organizing an independent Western Missionary Society—the first of which was rejected and the last deemed inexpedient.

PRESBYTERY OF MIAMI, OHIO.

The following preamble and resolutions were adopted by our Presbytery at its late meeting almost unanimously, viz:

Whereas a resolution of the last General Assembly, has made it the duty of this Presbytery to state explicitly their views respecting the best method of conducting domestic missions in the west: and whereas a convention has been proposed. Therefore,

Resolved, 1. That in the opinion of this Presbytery, the entire management of domestic missions in the Presbyterian Church ought to be under the control of the General Assembly.

Resolved, 2. That this Presbytery do entirely acquiesce in the plan of conducting domestic missions which has already been adopted by the Assembly.

Resolved, 3. That although this Presbytery are fully convinced that the Home Missionary Society has under God been the instrument of great good, yet considering the present state of our churches, we feel it to be our duty to withdraw our auxiliary connexion from that Society.

Resolved, 4. This Presbytery are not aware that there exists at present sufficient reasons for calling a convention of the Western Churches, nevertheless, if the Synod of Cincinnati should be favorable to a Convention, in that case, resolved that D. V. McLean, minister, and William Lowry, Elder, be, and they hereby are, appointed delegates to attend said Convention, and that the Stated Clerk be required to furnish the delegation with a copy of these resolutions."

(A true copy.)

JAMES COE, *Stated Clerk*.

"E pluribus unum."

You are aware that the fact of there being ministers in the Presbyterian Church, who have never answered the questions required to be put to ministers at their ordination, has been again and again called in question. On enquiry at our late meeting, a candidate for membership was asked, whether he had ever answered those questions; he replied that he never had! They were therefore put to him and answered before his reception. Should you think it necessary that this fact and the foregoing resolutions, or either of them, should obtain publicity in your section of the church, you are at liberty to make such use of them as you think proper. And should the statement in the latter case be called in question you shall have all the evidence necessary.

J.C.

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. H. HALSEY, Cambria, Niagara county, N. Y., Oct. 3, 1831.

I have administered the ordinance of the Lord's Supper three times; admitted eleven persons to the communion of the church; baptized six adults and thirteen infants; assisted in organizing a church in a neighbouring town, consisting of nineteen members; paid some attention to catechetical instruction, and the visiting of common schools, and attended Bible Classes and Sunday Schools. I have paid some attention to the circulation of Tracts, and the promotion of benevolent operations. No extensive or general attention to religion has been awakened, but individual cases of awakening and conversion have occurred. These however have been few, and it is to be feared that truth would compel the acknowledgment, that our present condition is one of spiritual declension.

The standard of benevolent effort in the church generally is low. Some few it is hoped, begin to understand the subject better than they have done.

Some of our Sabbath Schools flourish, but others languish.

PENNSYLVANIA.

From the Rev. A. B. QUAR, dated, Dillsburg, October 3d, 1831.

Revival in Dillsburg, York county, Pa.

Since my last report, I have had more to encourage and animate me in the glorious work of winning souls to Christ than ever before. The Lord has somewhat increased these feeble congregations to which I preach, with those whom I trust will be everlastingly saved. I think I intimated in my last report, that there were indications of good; that little cloud has come up over us, and a few mercy drops have fallen.

In June last, I was assisted by several of my brethren of the neighbouring churches, in holding a four days meeting in this place. I have no doubt the great Head of the Church was with us. It was a solemn season to many a soul. The members of the church appeared humbled and revived. Many of the careless and impenitent were awakened to an awful sense of their danger. At the anxious meeting held during the season, there were present perhaps about 40 or 50 who were anxiously enquiring, "What shall I do to be saved?" It appears that God has not yet forsaken us—new cases of awakening are still occurring. The Lord's Supper was administered here

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two weeks ago yesterday, when 16 were added on examination. Several others applied, who, we thought might be better prepared by putting them off until the next communion, not that we supposed them *insincere*, but that they might have more time to pray over it, and make themselves more familiar with the nature of the ordinance. We are persuaded that it is not best to admit persons *too soon* (after their awakening) to the Lord's Table, but on the contrary, that it is often followed with painful consequences, both to themselves, and to those who admitted them.

There continues to be considerable excitement among us, though not so great as it was a few weeks ago. On the Sabbath previous to our communion here, the Supper was administered in Petersburg, when six were added on examination, and one on certificate. There is at present a general attention to the subject of religion there, though no unusual excitement. Now I think, I have reason to hope, that my *feeble labours* are not in vain in the Lord.

VIRGINIA.

From the Rev. J. PAINE, Warm Springs, Va. Sept. 16th, 1831.

Progress of a revival at Warm Springs, Virginia.

It affords me great cause of praise and gratitude, to be able to state, that the Lord still continues to bless us in this part of Zion. We have been greatly encouraged during the last few months, by seeing the work of the Lord prosper in our hands. We have every reason to believe, that the Lord has owned and blessed our poor endeavours, for the building up of his church in this part of Zion. The Eternal Spirit has been with us, has convinced many of sin, righteousness, and judgment to come, and has so operated upon their hearts, as to turn them from a love of sin, to a love of holiness and Truth. And our hearts' desire and prayer to God is, that he may pour out more abundantly of his Spirit until all "the redeemed of the Lord shall return, and come with singing unto Zion," with gladness and everlasting joy upon their heads. The state of things is more encouraging now, than it has been at any former period.

We have lately had a communion season at this place, which was indeed a season of refreshing from the presence of the Lord. *Twenty two* were added to the Church on examination and profession of their faith in Christ. Many (perhaps forty) are anxiously inquiring the way to Zion. The prospect of useful-

ness here is very considerable. But the labourers are few. The wants of this county (Bath) and some of the adjoining counties are great and pressing. Bath contains a population of upwards of 4000 souls, and all the Presbyterian preaching they enjoy is the one half of my labours. In Allegheny, an adjoining county—there is a still greater moral waste, no Presbyterian labours there. Can you not send us a Missionary of the right stamp to occupy this destitute field? Truly “the harvest is great, but the labourers are few. Pray that the Lord may continue to make bare his arm for our salvation.

INDIANA.

From the Rev. Wm. SICKELS, dated, Rushville, Rush Co. Ind. Aug. 3, 1831.

The term for which my last commission was granted, has now expired, and I here transmit my report for the last six months. During the time included in this Report, I have preached ninety-eight sermons, besides other occasional addresses. Six persons have been added to the church on certificate, and one on examination; and I have recently found two or three persons who are deeply anxious, one of which gives some evidence of a saving change. These are tokens for good in the midst of a great deal that is discouraging. There is, however, a very respectful and serious attention to the preaching of the gospel on the Sabbath, and often much solemnity, but no general seriousness among the impenitent. I trust, however, that a considerable measure of religious knowledge has been acquired, and that in answer to our supplications, God will eventually quicken the seed sown, and cause it to bring forth fruit. One fourth of my time has been spent in the adjoining county of Henry, and I have occasionally visited and preached in Hancock. In these counties there are a few Presbyterians, but no organized church of our denomination. In one of these counties, I believe, no Presbyterian minister but myself, has ever preached. In Henry Co. there is now a prospect of organizing a small church. In all places where I have preached stately, there are pretty good audiences, especially on the Sabbath. But the word preached seems to be attended with very little effect upon the minds of sinners. Sometimes indeed there is manifested a degree of thoughtfulness and relenting, which seem to say they are almost persuaded to make the “successful resolve.” The tear is often seen to glisten in the eye, or steal silently down the cheek. With interest and hope, I have marked these indications of

feeling, anticipating soon to see these persons turn their faces Zion-ward. But these anticipations have been but in a very few instances realized. Indeed the state of religion continues very low, not only in the field which I occupy, but throughout this whole region of country, and perhaps there is no part of the church where the gospel is more pointedly preached, or where its ministers are more laboriously employed in their vocation. But while we seem to be labouring almost in vain, our hearts are rejoiced by the tidings which reach us of the progress of the kingdom of our God and Saviour in other parts of the land. Placed as we are, by the Captain of the Lord’s host as watchmen upon Zion’s outer wall, we feel that great responsibility rests upon us, and as we are called to “endure hardness,” to contend with hardness, and especially to *feel* much hardness in *our own hearts*, we realize our insufficiency, and sometimes detect the secret wish, that some other had been assigned us. But, my dear Sir, whilst we have the consciousness in our own hearts, that we never entered the ministry, for the sake of ease, or wealth, or earthly distinction, we are not disappointed, and trust that through the grace of Christ, we shall neither be removed nor *remove*, on account of the lack of any of these things.

A manifest change, for the better, has taken place in public manners, and morals in this county, within the last two or three years. Intemperance and profaneness have received a very decided check, and a more general attention is given to literary and religious instruction. It is not to be questioned that these effects have resulted from the influence of the gospel, which instructs, enlightens, and restrains many whom it never converts.

The Sabbath School cause has received a new impulse in this county, and great efforts are making to accomplish the purpose of the American Sunday School Union. In this county, there are now eleven or twelve schools, with a prospect that more will be established. The Methodist brethren are engaging with much interest in the work. At a Methodist camp-meeting in this vicinity, a few days ago, one of their ministers delivered a very excellent discourse on the subject of Sabbath Schools. One of the Society’s Methodist Agents resides in this neighbourhood, and he has been very successful in removing the prejudices which existed among his denomination against the Sabbath School cause, I have myself established three new schools, which are in successful operation, and might have done more, but was convinced

that Mr. Havens the Methodist agent, could do most among his own people. My Bible classes, have still been continued.

Our meeting house in this place is so far advanced that we are able to use it for preaching. This I consider as a very great object accomplished. We have now a meeting house in each of my congregations, and are thus freed from those perplexities and inconveniences to which we have heretofore been subjected.

ILLINOIS.

From Mr. I. BENNETT, Paradise, Coles Co. Aug. 5th, 1831.

Increase and enlargement of new churches in the southern part of Illinois.

During the early part of this quarter, I rode two hasty circuits through my old field, thus twice visiting each of the churches within my former bounds. In the latter round, I was accompanied by brother Hamilton, a devoted agent of your Board; whose visit (it being that of an old class-mate) was peculiarly cheering to me in this land of strangers, while his labours for the time being, tended greatly to alleviate my burden. Considering that it is here yet the day of very small things, his success in the object of his agency, I think was by no means discouraging; which he probably has repeated to you before this period. After parting from him, I concluded to spend some time among the brethren of the two new congregations. And accordingly commencing with Gilead, a church recently formed in Jefferson Co., the organization of which was noticed in my last, I remained in a manner stationary two or three weeks. And here I was not a little rejoiced to discover that the interesting state of things, which commenced among this people last winter, still, in a great measure, continued;—though, in general, they have enjoyed preaching only monthly, and even that frequently interrupted. A very gradual, but delightful work of the divine Spirit has been progressing here ever since my first visit to the place. His awakening and life-giving power has attended the word to the hearts of a goodly number, of whom I have been favoured with seeing one after another coming out to tell what the Lord has done for their souls, and in almost every case their subsequent lives have hitherto afforded me more than an ordinary degree of satisfaction that their change is deep and genuine.—Six of these (as I once stated) were admitted to the communion of the church in the latter part of March; and seven more have since been received, who, together with

two, that were, at the same time, received on certificate, made an accession of nine; an important addition to this little band of brethren, which previously consisted only of eleven members. And there are still some others indulging hopes, who we trust, will soon be visibly added to the people of God—yet there is one circumstance, which renders this little, but gracious work of the Lord, peculiarly interesting, that is, about one half of its subjects are young heads of families, who seemed very soon led to regard it not only as a duty, but as a precious privilege to worship God in the domestic circle, which has, as I believe, resulted in the erection of five family altars. They now have a Sabbath School, a Bible, a Tract, and a Temperance Society among them.

After this, with much reluctance I left this dear little group of disciples, and bent my way to the Embarras, in compliance with several earnest solicitations, to visit the Fair Prairie church, which was organized 1st fall, and then left ever since entirely destitute of preaching.—And after labouring a short time in this place, I obtained the aid of brother Bliss, in order that the brethren here might, for the first time, enjoy a communion season. This four day's meeting was evidently attended by the Saviour's smiles and life-giving presence; and made a precious blessing to this long famed church. Some of the saints seemed in a good measure excited to a solemn sense of their duty—several of the unregenerate were awakened to an alarming view of their sin and danger; and a few, as we trust, have found the Saviour precious to their souls; and in a word, all things which appeared gloomy before, assumed and still continue to wear a much more encouraging aspect, which evinces the presence of the Son of Righteousness. Fourteen were added to the people of God, three on examination, and eleven on certificate; and the prospect that some more will soon be received is very cheering. And I think that if they could have stated preaching here (which the brethren are amazingly anxious to obtain) with the blessing of God this would ere long become an extensive and flourishing church.

They have two small Sabbath Schools here, and a Tract Society; and at the meeting above mentioned a County Bible Society was organized, into which the people entered with a remarkable degree of cheerfulness and energy, notwithstanding the virulent opposition which this heaven born cause has met from the deplorable ignorance, or else desperate depravity of several here, who (horrible

dictu) call themselves the "ministers of Christ."

Soon after my arrival here, having but one church to preach to, I found a little leisure to explore the adjacent country.—And in this tour Providence directed my way to the forks of the Embarras, about 25 or 30 miles up the river.—There I fell into a settlement, which appeared to afford an inviting field of labor, especially as there were in this place scattered abroad a number of the lost sheep of the house of Israel. Consequently I was induced, for several times, to repeat my visit, till the services of brother Bliss could also be obtained here, when a new church was organized, with the name of Bethel, consisting of seventeen members, who were received on certificate.

The brethren of this congregation, and also those of the other two new churches, (Gilead and Fair Prairie) each contemplate the erection of a house of worship during the ensuing fall.—And may the Lord encourage them in it.

MICHIGAN TERRITORY.

From the Rev. R. SEARS, dated, White Pigeon, St. Joseph's County, Oct. 4th, 1831.

A Church organized, and enlarged, at Saline, Mich. Ter.

On arriving at that place, (Saline) I learnt that a Presbyterian Church, consisting of twelve members, regularly organized at Newark, Wayne County, N. Y. had recently settled in the town, but had not yet, by any public act, been made known as a Church. I proposed that this should be done on the next Sabbath. Accordingly, at the close of the morning service, the records of their organization, with their confession of faith and covenant, were publicly read, and they resolved to take the name of the Presbyterian Church of Saline, and proceeded to act as such. After this, I was requested to tarry there awhile longer, until the people could become incorporated into a regular Presbyterian Society, according to the law of the territory. Consequently I continued there four Sabbaths longer, and in visiting round among the people, found Presbyterian members from different places, many of them recently come in, sufficient, when actually connected with the above-mentioned Church, to increase its number to about thirty. The necessary measures for incorporating a Society were taken, after which I left them. While there I preached in a wood-house, at a tavern, into which a back room of the tavern opened,

and at the end of which was another room, a very comfortable place for summer, but not at all suitable for cold weather. The audience consisted of from forty to sixty persons, who seemed to pay good attention. The people calculated to build a large school house, in which public worship might be held; but as many of them had their own houses yet to build, it will be late in the fall, before that work can be accomplished, if it be done at all this season. From the character of the people, however, I think they will persevere, and in time become a good congregation.

FLORIDA.

From the Rev. E. H. SNOWDEN, St. Augustine, E. F. Sept. 5th, 1831.

Soon after the receipt of your commission I came to this place and entered upon my ministerial duties. The Sabbath after my arrival, the Presbyterian congregation convened for the first time in the new building, which has been for years erecting, and which, though not entirely completed, affords very pleasant accommodations. Most joyous were the feelings of the people of God on this occasion. They had been in the wilderness for almost ten years, without rest or shelter; and it was truly cheering to their hearts to be permitted to worship in their tabernacle, having none to molest or make them afraid. Since that time the work of consolidation has gone on and we are now in a fair way to establish a respectable congregation.

Since my arrival, our Sabbath School which was in a languishing state, has received a friendly impulse. Several persons who have never before manifested any interest in the subject, have, within a few months come forward as teachers, and appear to be actively engaged in their work. Our Sabbath School library needs many additions. Most of the books having been read by all the scholars, but for this we must look to benevolence abroad. Is there no fund at the disposal of your society, from which we might obtain a supply? The wealthy are contributing of their abundance to supply the Valley of the Mississippi: is not our section of the country as important, and our claim equally strong? Although we are now under the American government, it should be remembered we have but recently passed from a foreign power, and are still surrounded by Catholicism. There has been an advance in morals and religion. Not long since a few females were seen going from house to house to collect children and explain to the people what a Sabbath School was.

Now we have four. The Spirit, of doing good on this small scale is extending into the interior where a number have this summer commenced operations under favourable auspices. Four weeks ago a Female Tract Society was formed which now consists of between forty and fifty members. I have proposed the monthly distribution of tracts which will be carried into effect as soon as tracts can be procured from the Parent Society.

I hope you will send on missionaries to Florida: but I would advise none to come who cannot endure hardness as good soldiers of Jesus Christ. They must labour long and faithfully with but little apparent success. In conclusion I would pray that the Lord may smile upon you in all your measures—guide you in all your deliberations, and cause the gospel as preached by your missionaries to be the power of God unto salvation.

MISCELLANEOUS.

A LOUD CALL FOR A MISSIONARY.

The following is an extract from a letter recently received by one of our agents in the West, from Genl. Joseph M. Street, U. S. Ind. Agt. at Prairie du Chien. We hope it may meet the eye, reach the heart, and secure the services of some devoted preacher of the Gospel.

"There are about 400 inhabitants exclusive of the Army, which is generally 2 or 300 souls. Of these we can expect little help. The inhabitants, with the exception of 20 or 30 persons, are all Roman Catholics.

Of the few, who are not Catholics, only 5 or 6 could be counted on for help, and some of these are poor. There is a settlement about 30 miles off, of 15 or 20 families, where about as much would be given as here. I think the two places might give from 75 to \$100. I would board a minister free of any charge at my house, with his horse. Capt. L—— says he would do the same. This would help some. If he only designed to preach here, no horse would be required; if at Cassville 30 miles, he would want a horse. At Cassville are several pious, and many anxious for preaching.

Certainly my dear sir, if any part of the world is destitute and loudly calls upon the notice of the Board, it is those two places especially *this*. Besides the inhabitants, so large a number of Officers and soldiers ought to have preaching. It is alarming to reflect upon so many immortal souls in the depths of misery—under a fatal delusion, hurrying on to

eternal ruin. I do hope the Board will consider our case—and that the Lord will *constrain* some one of their faithful ministers to come over to us. O! it is distressing to see the ignorance, stupidity, and delusion of some, and the daring impiety of others."

PROGRESS OF TEMPERANCE.

The following brief statements are extracted from recent reports of the Missionaries of the Board in different sections of our country.

Maryland, Kent. Co. "I delivered an address on temperance, where we formed a temperance Society on the plan of total abstinence, and a number of the most respectable citizens, Presbyterians, Methodists, and Episcopalians, of both sexes joined it. I hope it will do much good, for I have smelled the liquor, in the breath of the young men with whom I conversed after sermon."

Ohio, Wayne Co. "A Temperance Society has been formed in one of my congregations, consisting of about thirty members. A number more, it is expected, will shortly join the Society. This good cause is rapidly progressing. I had the pleasure of attending the anniversary of the Wayne Co. Temperance Society in Wooster. The meeting was interesting, and about *fifty* added their names to the list."

Prebble Co. "The Temperance cause is gaining ground. We have had several speeches on the subject—the majority of this town is favourable to Temperance."

Indiana, Rush Co. "The Temperance reformation has had a very considerable influence even among those who have never become members of any society. There are whole neighborhoods in this county, in which the work is done without ardent spirits, and in others where it is still used, the quantity is greatly diminished. Many are ashamed to drink in the presence of temperance men, and others will hardly do it without some apology."

Indiana, Dearborn Co. "Through many hindrances the temperance cause is rapidly advancing. We have formed at this place the Dearborn County Temperance Society," which numbered within the first few weeks of its existence, 83 recruits to the ranks of abstinence. Among these is a man of fine talents who is reformed from an 18 year's course of drunkenness. Already his heart—his features—his dress exhibit the decided benefits of the reformation. Should we not rejoice to see him delivered "whom

Satan hath bound, lo! these 19 years?" To this County Society there is already one auxiliary, the like of which we hope soon to see planted in every township of the County. The whole accession of Temperance professors since my last, is 145, embracing much of the respectability and influence of the vicinity.

BORDER DARKNESS AND CRIMES.

A Missionary of our Board who has been stationed for a considerable time, in the frontier settlements of the South West, bordering upon the Indian country, in a recent communication, gives the following appalling description of the State of Society around him.

"I have sometimes thought it my duty to myself and to the Society to speak more fully and more particularly respecting the people amidst whom I dwell. Christianity blushes that I should record the scenes transacted here for the world to know. Heathens might stand and wonder that men with the Bible in their hands and in the light of gospel truth, should so trample on the ordinances and institutions of the Gospel—and humanity mourns for the depravity of heart daily manifest in the degradation of human power. I speak advisedly, the Sabbath is made a day of business and recreation, by the majority;—professing christians are not at all scrupulous about making it a day of journeying. The name of the Lord is most profaned on the most trifling occasions. Children are gathered at the corners of the streets, and taught to utter the most horrid oaths and imprecations. The *Father*, while dandling the prattler on his knee, *instructs his little child to say the "Swearers Prayer,"* perhaps the mother is the object of the infantile cursing for some trifling chastisement. While the little ones are taught to utter words they do not understand, great care is taken to inflame the tender heart with the spirit of the Prince of darkness. Here perhaps we may account for the reason why these children find use for such language only when they are angry.

Drunkenness is unblushing; and lewdness is not ashamed to walk abroad, unveiled in day-light. The anti-republican practice of treating with "ardent spirits" for electioneering purposes prevails here not only in this county, but others, to an alarming extent.

Bacchanalian revels are not uncommon, in which not only drunkenness and debauchery, but sometimes the most fear-

ful trifling with the solemn worship and sacred ordinances of God's house are practised. I might here descend to particulars, but perhaps not with propriety. When I have said this, and declare it to be in my opinion the characteristic of the majority of the population in this region, I have said no more than may perhaps be said of a few dark corners of Christendom, (though I have never seen them,) but more than this may be said of us in truth, for ignorance is so universal, the degradation of manners and morals is so great, that there seems to be no foundation for forming good society, or a decidedly pious tone of feeling. There are some reasons why society should be of the lowest order here. There are some very honourable exceptions to the character here given, but, as it respects the majority, in my opinion this must stand. I pray not that the Lord would take us out of the world, but that he would work a mighty work of grace for us. I relate these things to you, sir, not from any ill will to my neighbours—nor because I believe that the truth of God and the ordinances of the gospel are to be used without producing their effect—nor to persuade you that they are entirely without effect here; but that you in your extended and extending plans of bringing glory to God and happiness to man, may not act unadvisedly toward us; and that I as a servant of the Lord Jesus Christ, measurably at your disposal, may receive your friendly aid and counsel.

Commendable zeal for the Truth.

A Missionary in the State of Ohio, says,

"Many persons in this region are alarmed at the idea of corruption in the Presbyterian Church, a few have attached themselves to other Calvinistic bodies. Our ministers must adhere to the doctrines of our church or many of their people will forsake them; they cannot all be induced to renounce our Form of sound words and doctrines of the Bibles, and lead into every scheme of accommodation between truth and error, or speculations of what is falsely called philosophy."

APPOINTMENTS

From September 20th to November 1st.

Agreeably to an intimation given in the last Reporter, we now have the pleasure of presenting an unusually large number of new Missionary appointments. It will be perceived from the following list, that the twenty-four Missionaries appointed, are to

be located in *twelve* different states and territories, viz. Florida 1, Louisiana 1, Mississippi 1, Illinois 3, Indiana 1, Ohio 3, Alabama 1, Georgia 1, North Carolina 1, Virginia 3, Pennsylvania 7, New Jersey 1. It will also be perceived, that no less than *sixteen* of these Missionaries have been commissioned to labour in *ten* different states at the south and west. Three of the number will be sustained entirely by the people; and twenty-one will receive aid from the Board. *Twelve* of these Missionaries are from the Theological Seminary at Princeton, N. J.; and to most of them the Board have been under the necessity of *advancing* a portion of their salary, sufficient to carry them to their respective fields of labour. *Fifteen* of our Missionaries are young *licentiates*, and their *ordination* will of course, and in accordance with the decided preference of our Board, be left entirely to the discretion of the several Presbyteries, within whose bounds they may labour. We need hardly remind the churches, that the Board are, at present, in *great want of funds*; and we make no other appeal for immediate pecuniary assistance, than that which arises from this simple statement of facts.

Mr. John M. Harris for six months, to the city of New Orleans, Louisiana.

Rev. M'Knight Williamson for one year, to Papertown and Dickinson, Pa.

Mr. John Patten for three months, to Oxford and West Nottingham, Pa.

Mr. Joseph Mahon for six months, to the western part of Perry county, and vicinity, Pa.

Mr. Robert Davidson for one year, to Indiana, under the direction of the Corresponding Executive Committee of Crawfordsville Presbytery.

Mr. Robert H. Lilly for one year, under the Corresponding Executive Committee at Cincinnati or Louisville.

Mr. S. S. McRoberts for one year to Vicksburg, Mississippi, or Plains East Baton Rouge, Louisiana.

Mr. J. D. Mattlews for one year, to St. Mary's, Georgia.

Rev. A. M'Cready for one year, to Middle Brook, and Beaver Dam, Pennsylvania.

Mr. Robert Glenn for one year, to Sandy Lake and vicinity, Pa.

Rev. W. R. Smith for one year, to the Valley of the Mississippi.

Rev. S. H. Morrison for one year, to Russellville and Bethel Green, Alabama.

Rev. Isaac Chase for one year, in the vicinity of Washington, North Carolina, under the direction of Rev. James Weatherby.

Rev. W. K. Stewart for one year, Missionary Agent for the *State of Illinois*.

Rev. Thomas Smith for one year, to Tallahassee, Florida.

Mr. A. O. B. Ogden for one year, to the Valley of Kenhawa, Virginia.

Mr. Alex. Ewing for one year, to Carmi and Sharon, Illinois.

Mr. J. P. Hudson for one year, to the Presbytery of Winchester, Virginia.

Rev. J. Larzalere for one year, to Tinicum and vicinity, Pa.

Rev. Alex. Heberton for one year, to Allentown and vicinity, Pa.

Mr. James Wycoff for one year, to the first and second churches of Stillwater and vicinity, New Jersey.

Mr. James Anderson for four months, to the Presbytery of Harford.

Mr. Rezeau Brown for one year, to Morgantown and vicinity, Virginia.

Mr. Wm. J. Gibson for one year to Morrisville, vicinity of Philadelphia.

RE-APPOINTMENTS.

Rev. John C. Campbell for one year, to New Hope, Vigo county, Indiana, and New Providence, Edgar county, Illinois.

Rev. P. Chamberlain for one year, to the Presbytery of Erie.

Rev. E. Hart for one year, to Springfield and Elk Creek, Pa.

Rev. A. Leonard for one year, to Truro and Lithopolis, Ohio.

Rev. J. L. Edgerton, for one year to Constable, Franklin county, New York.

Rev. Isaac Reed for one year, to Bedford, Lawrence co., Oak Ridge, Jackson co., and Richland Creek settlement, Indiana.

Rev. W. Brobston for one year, to Elizabethtown, Brown Marsh, South River, and Big Swamp, North Carolina.

Rev. Alvan Coe for four months, in Michigan and North Western Territories, among the Chippewa Indians.

Rev. R. H. Chapman, D. D., for one year, to Tipton county, Tenn.

Rev. Joseph Myers for one year, to Brockport, New York.

Mr. J. J. Rice for one year, to Dutch Neck, New Jersey.

Rev. A. Aten for one year, to New Jersey and Winchester, Preble county, and Jacksonburg, Butler county, Ohio.

Rev. T. E. Hughes for six months, to Dunlapville and vicinity, Indiana.

Rev. David Monfort, for one year to Franklin and vicinity, Johnson county, Indiana.

Mr. J. A. Mitchell for two months, to the Presbytery of Harmony, South Carolina.

LETTERS RECEIVED

From September 20th to October 25th.

A. M'Iver, N. C., W. C. Anderson, Pa., S. Montgomery, Va., J. Ayers, Pa., T. Root, Ala., O. E. Snowden, Florida, A. Steele, Geo. 2, R. H. Lilly, N. J., A. Leonard, O., Elders, Constable, N. Y., J. Smith, Pa., I. Chase, N. Y. 2, W. Ellison, O., J. W. Robinson, Geo., R. H. Hill, Ky., G. W. Hampson, Pa., I. N. Candee, N. J. 2, N. Murray, Pa., W. Brobston, N. C., J. Wilson, N. Y., I. Reed, Ia. 2, A. O. Patterson, Pa. 2, A. Coe and W. Andrews, O., A. N. McFall, S. C., R. Brown, N. J. 3, C. Cist, O., J. Alexander, Tenn., Z. Baird, S. C., G. W. Ashbridge, Ky., T. Barr, O. 2, W. R. Smith, Pa., J. S. Irvin, O., W. J. Frazier, Ill., J. Eaton and P. Chamberlain, Pa., A. Hamilton, Pa., J. Andrews, Pa., A. O. B. Ogden, N. J. 2, J. J. Rice, N. J., N. L. Rice, N. J., E. H. Walker, N. Y., A. M'Keehan, Pa., H. Hamill, N. Y., C. Stewart, O., G. G. Sill, N. Y., E. W. Conklin, N. Y., Elders, Middletown, Va., B. F. Spilman, Ill., N. W. Calhoun, Va.,

J. B. Morrow, O., A. B. Quay, Pa., J. S. Ball, Mo., Several members of the Synod of Illinois, J. L. Belleville, O., T. Smith, N. J., J. G. Bergen, Ill., J. Myers, N. Y., R. Smith, Miss., W. S. Potts, Mo., A. Halsey, N. Y., H. Galpin, N. Y., J. Stonerod, Va. 2, A. Kitchell, N. J., R. Clapp, N. Y., S. H. Cowder, Ia., W. A. Moseby, Ala., D. Hoyt, Tenn., S. D. Blythe, Ky., S. Upson, N. Y., H. K. Averill, N. Y., W. K. Stewart, Ill., O. Jennings, Tenn., J. A. Mitchell, S. C., L. B. Sullivan, N. Y., Joseph Hamilton, Tenn., W. Reed, O., L. R. Morrison, Tenn., T. Cratty, O., J. G. M'Kee, Pa., L. C. Rutter, Pa., W. Eagleton, Tenn., J. Bryson, Pa., J. Perkins, O., J. Spicer, N. Y., R. Sears, Mich. Ter., J. Campbell, N. Y., D. Boileau, Pa., R. Lambertson, Pa., Trustees, Cayuga creek, N. Y., J. Montgomery, Mo., J. Glenn, Pa., A. B. Gilliland, O., Committee of the Church, Cayuga Creek, N. Y., D. Monfort, Ia., D. Elliott, Pa., C. Aunsbaugh, Va., O. H. St. John, N. Y., F. Hamlin, O., G. Hawley, N. Y., J. S. Weaver, O., R. B. Dobbins, O., J. Campbell, Pa.

NEW AUXILIARIES.

Shiloh, Indiana; Bloomington, Indiana; St. Marks, Alabama; New Providence, Alabama; First Church, Northern Liberties, Pittsburg, Penn.; Craggy Hope, Tenn.; Alexander's Creek, Tenn. Total 475.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Sept., to the 20th of Oct., 1831.

<i>Aaronsburg, Pa.</i> monthly concert collection, per John Foster,	10 00
<i>Bloomington, Ind.</i> aux. soc. per Rev. I. Reed,	2 00
<i>Bellefonte, Pa.</i> congregation, per Jas. Lent,	15 00
<i>Brockport, Monroe co. N. Y.</i> aux. soc. per Rev Jos. Myers,	24 00
<i>Cape May, N. J.</i> Cold Spring cong. monthly concert coll'n. per Mr. Williamson,	11 35
<i>Coshocton and Mill Creek, Ohio,</i> col'n at sacramental meeting per Rev. T. Barr,	5 00
<i>Eaton, Preble co. Ohio,</i> aux. soc. per Rev. Chs. Stewart,	8 25
do. do. do. from do.	12 00
<i>Leacock, Pa.</i> aux. soc. per Rev Jos. Barr,	28 12
<i>Newcombe, Ohio,</i> collection per Rev. Chs. Stewart,	4 75
<i>Oak Ridge Church, Ind.</i> collection per Rev. I. Reed,	2 00
<i>Octorora, Pa.</i> aux. soc. per Rev. Jos. Barr,	1 00
<i>Philadelphia,</i> Robert Ralston, Esq. his subscription for 1831,	100 00
Alexander Henry, Esq. do. do.	100 00
John Stille, Esq. do. do.	100 00
Solomon Allen, Esq. for the Valley of Mississippi,	1000 00
donation from Wm. F. Geddes,	17 87
<i>Pembroke, N. Y.</i> donation from Rev. Lot B. Sullivan,	1 00
<i>Philadelphus Church, N. C.</i> collection per D. McNeill,	7 50
<i>Silver Spring Cong.</i> monthly concert collection, per Mr. Williamson,	25 00
<i>Three Springs, Huntingdon co. Pa.</i> donation from Rev. Alex. M'Keehan,	20 00
<i>West Mendon, N. Y.</i> monthly concert collection, per G. G. Sill,	3 32
<i>Missionary Reporter,</i> from sundry subscribers,	21 00

\$1,519 16

SOLOMON ALLEN, Treasurer,
No. 34, South Third Street, Philadelphia.

BOARD OF EDUCATION—PLAN OF CO-OPERATION.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transactions to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Session.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Phila-

delphia, where the Board and its Executive Committee hold their meetings may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations

will in this way be more intimate, brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the

treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

Moses Allen, Esq. City of New-York.
James Agnew, Esq. McConnellsburg, Pa.
Dr. Samuel Agnew, Harrisburg, Pa.
Mr. Daniel P. Stratton, Bridgeton, N. J.
Col. Robert G. Johnston, Salem, N. J.
Mr. John Stites, Cane May, N. J.
Mr. James Wilson, Easton, Pa.
Joseph Cowan, Esq. Staunton, Va.

J. S. Green, Esq. Princeton, N. J.
Gen. Isaac Andruss, Newark, N. J.
Levi A. Ward, Esq. Rochester, N. Y. Treas.
Samuel Thompson, Esq. Pittsburg, Pa. do.
D. A. Sayre, Esq. Lexington, Ky. do.
Rev. J. Culbertson, Zanesville, O. do.
Dr. J. Cunningham, Wooster, O. do.
Mr. J. Butts, 146, S. Sharp st. Baltimore.

HENRY'S COMMENTARY.

TOWAR, J. & D. M. HOGAN, No. 255 Market street, Philadelphia, continue to print the above valuable works in six royal octavo volumes, at different prices according to the binding, &c. A liberal deduction made when six or more copies are purchased.

Henry's Commentary on the Scriptures is allowed by the learned and the pious to be the ablest work of the kind in the English Language. Aug. 1.

PSALMS AND HYMNS,

Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 1.

No. 34 S. Third st. Philadelphia.

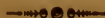
✉ All letters must be addressed to J. T. Russell, Corresponding Secretary, 29 Sansom street.

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Rev. JOSHUA T. RUSSELL, Corresponding Sec'y. & Gen. Agt.
Rev. SAMUEL G. WINCHESTER, Recording Secretary.
SOLOMON ALLEN, Esq. Treasurer.

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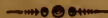
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NOTICES.

Communications for the Board of Missions should be addressed to the
Rev. JOSHUA T. RUSSELL, Corresponding Secretary and General Agent,
No. 29 Sansom street, Philadelphia.

All monies designed for the Board of Missions, to be sent to SOLOMON
ALLEN, Esq. Treasurer, No. 34, South Third street, Philadelphia.

Communications for the Board of Education should be addressed to the
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THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

DECEMBER 1, 1831.

NO. 4.

SYNODS AND PRESBYTERIES OF THE WEST.

In our last number, we published the resolutions which have recently been adopted by the Presbyteries of West Lexington, Steubenville, Redstone, and Miami, on the subject of Domestic Missions, and the Missionary Convention at Cincinnati. We now publish the resolutions of several other Synods and Presbyteries on the same subjects; and we earnestly invite the special attention of our readers, to these very important official documents. They express the sentiments of the Western churches in language so plain, and unequivocal, that, he who runs, may read and understand.

SYNOD OF CINCINNATI.

The Committee, on the recommendation of the General Assembly, and the communication of the Synod of Ohio, on the subject of Home Missions, recommended the adoption of the following resolutions.

Resolved 1st. That as the Presbyteries of the Synod are already auxiliary to the Board of Missions of the General Assembly, or to the American Home Missionary Society, allowing to individuals and churches the privilege of co-operating with either of them which they may prefer; and as no regulation in the power of the Synod to adopt, can oblige individuals or churches to contribute contrary to their own views; a full and fair experiment of the measure already adopted ought to be made before any other method is proposed.

2d. That as no effort which this Synod can make would be likely to induce all the ministers and churches to unite either with the Assembly's Board, or the A. H. M. S., so it would be equally fruitless to attempt an amalgamation or united agency of those two institutions, or even the erection of a new Board to conflict with those already in existence, because a united agency, or a new Board, would be likely to foster old collisions, and originate new ones instead of allaying and removing them.

3d. That the Stated Clerk of Synod be directed to transmit a copy of the above resolutions of the Moderators to the Synods named in the minute of the General Assembly, and to the next General Assembly.

SYNOD OF KENTUCKY.

The following preamble and resolutions were adopted at the late stated meeting of the Synod of Kentucky; the first resolution unanimously, the preamble and second resolution by large majorities.

The General Assembly of the Presbyterian Church at its last meeting, recommended to the Synods and Presbyteries of the church in the West, to agree on some plan for conducting Missions in the Valley of the Mississippi. In consequence of this recommendation, it becomes the duty of this Synod to express its opinions on this important subject.

The power to send Missions to any part, to plant churches, or to supply vacancies, is one of great importance. The peace and prosperity of our church depend on the proper exercise of this power:—Those who wield it can give to the church almost any character they please, and the question to be decided is, where can this power be deposited to do the most good, with the least danger of abuse. The tendency of all power is to accumulation and abuse; and has been a matter of great difficulty in church and state to select proper agents to execute important trusts, and to secure their strict accountability. The powers of government have been usually vested in one man, or a few men, and the result has been the abuse of their authority, and the oppression and misery of the great body of the community. Power once obtained has been held with a firm hand, and the only remedy in most cases has been *revolution*.

The statesmen who formed the civil government of our country adopted the principle that the *people* are the source of all power, and provided for their choosing and removing the officers of government. Should those in office abuse the trust reposed in them, the people upon whom their acts operate will soon see

and feel it, and apply the remedy. The same principles are recognized in the government of our church, and we believe they are "agreeable to scripture." All our churches in the United States constitute one church, in which a majority governs. Those who exercise authority in the church are elected by, and are accountable to, the people.

The General Assembly which is elected annually, is the highest judicatory in the church, and represents in one body, all the particular churches of our denomination. It "constitutes the bond of union, peace, correspondence, and mutual confidence among all the churches." "To it belongs the power of superintending the concerns of the whole church," and of "*sending Missions to any part, to plant churches, or to supply vacancies.*"

Shall we now change the constitution of our church, which all our ministers, elders and deacons have publicly and solemnly approved, and take from the whole church, through their representatives, the power of conducting our Missions, and vest the power in a part of the church, or any other body of men?

Who would most faithfully perform this high and important trust? And if it be abused, where can the remedy be most easily and certainly applied? The members of the General Assembly are elected annually, and if they do not faithfully represent the churches, they will not be re-elected, but others will be chosen who will represent them. If our Missionary concerns were all under the control of the General Assembly, efficient and useful Missionaries would be employed, and our union cemented. For should the General Assembly, or their agents, so far forget their duty as to become the organs of a party, the days of their power would be numbered. But if independent Missionary Societies have power to send Missions into all our churches, they will be formed by parties, and conducted to promote party purposes. Where is the remedy? The church will be afflicted with continual ecclesiastical warfare, its union and peace destroyed, and it will have no power to prevent it.

In favour of the union of our church, we would adopt the language of *Washington*, concerning the union of this Republic: "We should watch for its preservation with zealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned: and indignantly frowning upon the first dawning of every attempt to alienate any portion of our (church) from the rest, or to enfeeble the sacred ties

which now link together the various parts."

The rulers in our church have been careful to prevent collisions between its various parts, and to secure them from foreign interference. In our Directory for worship, chap. 6th, it is provided, that it is expedient that no person be introduced to preach in any of the churches under our care, without the consent of the pastor, or church session. The "Form of government" provides, "that when any Presbytery shall send any of their ministers or probationers to distant vacancies, the Missionary shall be ready to produce his credentials to the Presbytery, or Presbyteries through the bounds of which he may pass, or at least to a committee thereof, and obtain their approbation." And to the General Assembly alone is given the power "to send Missions to any part, to plant churches, or to supply vacancies." Recent events have demonstrated the wisdom of these regulations.

It has been objected that the General Assembly is not a safe depository of power, and that there is no security in its annual election, because the whole church may become corrupt, and that this is possible, the history of the church in past ages affords sufficient proof, and then the General Assembly itself would be a most terrible engine of evil. If the whole church be not a safe depository of the power of conducting its own missions, it is not of any other power. But there is safety in the annual election of the General Assembly until the church does become corrupt; and it is more liable to become corrupt than a Missionary Society composed of all who will pay their money?

The history of the world in past ages affords sufficient proof that *Republics* have become corrupt, and then the *people* were not safe depositories of power.

Shall we therefore abandon our republican institution, and bestow the powers of government on a few—a society or a king; or have no government at all. The time may come when all men, under the influence of the gospel, will do right, and then there will be no necessity for any government. But melancholy experience tells us that this time has not yet come: and so long as it is necessary to vest power somewhere, we subscribe to the doctrine that a majority of the whole shall govern.

Entertaining the foregoing opinions we have come to the following resolutions, viz.—

1. *Resolved*, That we still approve of the form of our church government on the subject of Missions; and that we will

not agree to any plan for conducting Missions in the Valley of the Mississippi, which shall take that important power from the control of the representatives of the whole church in the General Assembly.

2. *Resolved*, That it be recommended to all the Presbyteries connected with this Synod, to send delegates to the proposed Convention on the subject of Missions, which is to be held in the city of Cincinnati, on the 23d of November, 1831.

SYNOD OF PITTSBURGH.

The Committee appointed to take into consideration the resolution of the last General Assembly relative to missions in the Valley of the Mississippi, beg leave to report:

That in their opinion the Synod is called upon to give a distinct expression of their views in relation to this subject. The friends of the American Home Missionary Society allege that the *separate action* of that institution, and the Assembly's Board of Missions, has produced very unpleasant collisions and animosities in the church; and in view of these evils, they have called on the General Assembly to compel their Board to conduct all their missions in the Valley of the Mississippi, through a board of agency at Cincinnati, who shall at the same time, be the agents through whom alone the American Home Missionary Society will operate in that Valley.

To this course your committee object, on the ground that it would be a virtual surrender of the principle on which that board was originally organized, and on which it was re-organized in 1828—a principle which your committee believe is interwoven with the very constitution of the church of Christ—that the management and control of missions belong to the church through her judicatories. The great Head of the Church intended her to be a missionary society, and gave her that organization, which in the view of infinite wisdom, was best calculated to render her a safe and efficient missionary society. Believing this to have been one of the ends for which the church was instituted; and believing the Presbyterian form of organization or government to have been chosen by the King of Zion, your committee believe, that our duty to him imperiously requires us to employ that organization in our missionary operations. And they believe it to be not only more safe, but more efficient than any that man can devise. If the evils complained of are the *necessary* results of the separate action of these

two institutions, some other remedy should be sought; the friends of the Home Missionary Society should consent to act through the Board rather than attempt to compel the Board to act through any other than an ecclesiastical organization. Your committee, therefore, recommend the adoption of the following resolution:

Resolved, That in the opinion of this Synod, the Board of Missions of the General Assembly should be left to conduct their missionary operations on the plan which they have pursued with so much success for the three last years; and that no such connection between that Board and the American Home Missionary Society, as is contemplated, ought to be formed.

SYNOD OF ILLINOIS.

The Synod of Illinois, in session at Hillsborough, have had under consideration the subject of Domestic Missions, and have endeavoured to ascertain the best mode of conducting them within their bounds. They have viewed with regret the apparently conflicting interests of the two great missionary Boards. Our missionaries are from both, and find themselves obliged to unite all their efforts in building up the public churches of this wide waste. We have enemies to meet, and conflict with, who leave us no time, nor strength to contend with each other in regard to those great and good institutions, which bless us, and our people with their patronage. We love, and cherish; and pray for both, as the fountains of benevolence; and we look to them, we cry to them, unceasingly, "Come over and help us." When a messenger comes, filled with *love*, and joy, and *peace*, from either, we all hail him as a brother, and buckle on the harness with him, as a "true yokefellow." But should our brethren continue to send among us pamphlets, whose tendency must be to stir up wrath, or, should they, at any time, send agents unhappily disposed to sow the seeds of strife and sedition, we must turn away our eyes and weep for wounds, which will thus be inflicted on our beloved Zion.

To shut out these evils from among us, and close our doors against all efforts to introduce them, in future, we express our strong desire, that the missionary operations within our bounds may be under the contract of committees appointed by our own judicatories. Therefore,

Resolved, that the Assembly's Board of Missions, and the Board of the Home Missionary Society, be respectfully requested to communicate freely with our

Presbyterial and Synodical Committees, on all important subjects connected with Missionary operations within our bounds, and without the mediation of any other Board whatever.

Adopted, unanimously, at Hillsborough, Illinois, the 17th of September, 1831.

Signed by order of the Synod,

JOHN G. BERGEN, *Moderator.*

WILLIAM S. POTTS, *Clerk of Synod.*

PRESBYTERY OF WEST TENNESSEE.

Almost every day brings some refreshing intelligence to the hearts of those who have been trembling for the fate of the Presbyterian church. The lethargy which has prevailed, and the evils which have been gradually admitted, seemed to threaten her very existence; but a healthful reaction is taking place, which promises new life and power to the whole body. She is rousing up from her base slumbers, and we hope soon to see purity and harmony restored, and her undivided energies directed to her master's work. A struggle, however, must first take place. We lament its necessity, but rejoice in its approach; assured that she will come forth purified from the fire, and strengthened by the tempest. The following has been kindly furnished us by a correspondent:

"It will gratify the friends of the Assembly's Board of Missions to learn the course taken on the all-absorbing subject of Missions by the Presbytery of West Tennessee, at its late session. The subject of a convention being brought up by the Stated Clerk, in handing in an overture from the Presbytery of West Lexington, after considerable discussion a committee was appointed to prepare a minute for the Presbytery, which, as nearly as I can recollect, was as follows:

Presbytery having considered at length the overture from West Lexington, in reference to the proposed convention in Cincinnati, as well as the general subject to which it relates, adopted the following resolutions—viz:

1. *Resolved*, That this Presbytery do most cordially approve of the present organization of the Board of Missions of the General Assembly; and of the mode of conducting Domestic Missions as pursued by the said Board.

2. *Resolved*, That while this Presbytery cheerfully admit that the A. H. M. Society has been the instrument of much good in propagating the Gospel in destitute places, and while they rejoice in the good thus accomplished, they do feel themselves especially bound to patronize the Assembly's Board, and to extend its influence, as being more congenial with

the Constitution of the Presbyterian Church in the United States.

3. *Resolved*, That this Presbytery does not perceive the necessity or propriety of *deciding* or adopting any other plan for conducting Domestic Missions than that now pursued by the Assembly's Board.

4. *Resolved*, That a copy of the above resolutions be forwarded to the Chairman of the convention to be held in Cincinnati; and that he be informed that this Presbytery is entitled to four representatives in the General Assembly.

These resolutions passed twelve to one.

It will be observed that many of the members were not in attendance, whose presence we are assured would have increased the majority.

PRESBYTERY OF VINCENNES.

Vincennes, Oct. 26, 1831.

To the Moderator, and other members of the Convention, met at Cincinnati, for the purpose of recommending to the General Assembly of the Presbyterian Church, the best method of conducting Missionary operations, within the Valley of the Mississippi.

The Presbytery of Vincennes sendeth greeting—

Dear Brethren:—We have thought it not absolutely necessary to appoint commissioners to attend your meeting. We pray the Great Head of the Church to preside in your deliberations, and to direct them to such an issue as may best promote his glory, and the peace and prosperity of his kingdom in these regions.

It is greatly to be deprecated that any thing should arise to interrupt the harmony, or distract the efforts of the friends of Missions at any time, but especially now, when the call for such efforts is so urgent; and for ourselves, we can sincerely say, in reference to those sent out amidst the desolations of this vast country, to preach Christ, and him crucified to the guilty and the perishing, by whomsoever they may be sent, we do rejoice that Christ is preached by them; yea, and we will rejoice. Union of affection and sentiment we greatly long for among all who are professedly engaged in promoting the cause of Christ; without this, union in action is not desirable.

That the agency of the Assembly's Board of Missions should be relinquished entirely, none can expect, who know any thing of the events of the years that have past since the commencement of the present century; and while it continues, we have no desire that its operations in

the west should undergo any new modification. Hoping, therefore, that you will excuse the appearance of a representation in your presence, on our behalf, we wish our vote to be considered, and if necessary, recorded in favor of the present order of things, as observed by the General Assembly's Board, in relation to missionary operations in the Valley of the Mississippi.

ISAAC REED, *Moderator.*

RANSOM HAWLEY, *Clerk.*

Signed—SAMUEL R. ALEXANDER,
Stated Clerk.

New Hope, Vigo Co. Ind. Oct 7, 1831.

PRESBYTERY OF MISSISSIPPI.

Port Gibson, Miss. Oct. 13, 1831,

The following Preamble and Resolutions were introduced, discussed, and passed at the meeting of the Mississippi Presbytery, now in session in this place; viz:

Whereas, the subject of Missions is, in the opinion of this Presbyterp, of vital importance to the peace, purity, and prosperity of the Church,—and whereas, the Assembly's Board of Missions, who send forth Missionaries, and control our Missionary Funds, are appointed by and accountable to the General Assembly for their acts—and the American Home Missionary Society (whose labours of love we nevertheless appreciate) is not,—Therefore.

Resolved 1. That this Presbytery, for the above reason, do hereby give the decided preference to the Assembly's Board of Missions, in conducting our Missionary operations.

Resolved 2. That as our Presbyter being nineteen in number, is entitled to a representation in the General Assembly, of 2 ministers, and 2 elders, the Convention which is to assemble at Cincinnati, in November next, be, and it hereby is directed, to give on all questions which may come before the Convention, the votes of this Presbytery, in accordance with the first resolution.

Resolved 3. That in compliance with the recommendation of the West Lexington Presbytery, this Presbytery set apart the 1st Thursday of November, as a day of Fasting, Humiliation and Prayer, in reference to the Convention and its object.

Resolved 4. That the Rev. George Potts, of Natchez, without delay, send a copy of the above Preamble and Resolutions to Dr. Joshua L. Wilson, or some other minister of Cincinnati, and that he be requested to present it to the Conven-

tion which is to meet on the 23d of Nov. next, in that city.

Resolved 5. That the Rev. George Potts be, and he is hereby appointed in behalf of this Presbytery, to hold correspondence with the Convention, or any committee of correspondence which that body may appoint.

W. C. BLAIR, *Moderator.*

JAMES SMYLTIE, *Stated Clerk.*

PRESBYTERY OF INDIANAPOLIS.

This Presbytery met at Hopewell Church, Johnson County, Ind. on the 13th October. Rev. David Monfort was chosen Moderator, and the Rev. Wm. W. Woods clerk. Besides the ordinary business of Presbytery, the subject of missionary operations was introduced, which was referred to a select committee, who reported the following resolutions, which were adopted by the Presbytery:

1. *Resolved,* That this Presbytery entertain the fullest confidence in the Board of Missions of the General Assembly of the Presbyterian Church. That the plan of conducting domestic missions, adopted and pursued by that Board, meets our entire approbation.

2. *Resolved,* That we consider it the province and duty of the Presbyterian Church in her distinctive character, to conduct the missionary operations within her own bounds; and that a Board of Missions, all of whose official acts are subject to the review of the Supreme Judiciary of the Church, does afford a pledge for the maintenance of purity in doctrine and discipline, which is not, and cannot be, afforded by any voluntary association of irresponsible individuals.

3. *Resolved,* That this Presbytery are opposed to any amalgamation of the Board of Missions with the A. H. M. Society, as they believe that neither the peace nor purity of the Church would be in any way promoted by such an amalgamation; and, moreover, as the Book of discipline makes it the duty of the General Assembly to conduct missionary operations, and as these operations are now in successful progress, we consider it our duty as *Presbyterians*, to sustain, by our countenance and patronage, that Board which is the constitutional organ of that branch of the Church to which we belong.

4. *Resolved,* That this Presbytery deem the contemplated convention for the purpose of consulting on the subject of missionary operations in the Valley of the Mississippi, entirely *unnecessary*, as they believe that no more safe, economical, or judicious system of operations can

be devised, than that which is now pursued under the authority of the General Assembly. Nevertheless, as such a convention will, in all probability, be held, this Presbytery, as a matter of courtesy, will comply with the request which has been made by our respected brethren of the West Lexington Presbytery, and appoint two delegates to that convention: reserving to themselves the right of hereafter approving or disapproving of the acts of that convention.

5. *Resolved*, That while this Presbytery do not impugn the motives of those who differ from them in their views as to the best method of conducting missions, they do, nevertheless, conscientiously believe, that the missionary work is of too vital importance to the interests of religion, to be conducted without the most careful inspection of the judicatories of the church, and especially, to be committed to those who acknowledge no visible responsibility but that which is due to an undefinable and vacillating public opinion.

6. *Resolved*, That this Presbytery declare itself auxiliary to the Board of Missions of the General Assembly, and that a committee of missions be appointed to correspond with the Assembly's Board, and to devise such measures as they may deem most expedient, for raising funds, and sustaining the operations of the Board.

7. *Resolved*, That the committee of missions of this Presbytery be authorized to arrange the destitute Churches in this Presbytery into a circuit or circuits, and apply to the Assembly's Board for one or more missionaries to be employed in ministering to these vacancies.

The Rev. J. R. Moreland, and Mr. John Coovert, elder, were elected delegates to the Cincinnati Convention.

The Presbytery also adopted the following as a standing rule:—

"Every minister or licentiate from any other Presbytery or corresponding body, applying to be received as a member of this Presbytery, shall submit to an examination on the doctrines of our Confession of Faith, provided any two members of Presbytery shall require it."

PRESBYTERY OF LANCASTER.

Zanesville, Sept. 28, 1831.

The subject of a Western Agency, referred by the last General Assembly to the Presbyteries and Synods of the West, was taken up and committed to Messrs. Culbertson, Hunt, and Pitkin, to report thereon as early as practicable.

The committee appointed on the subject of a Western Agency, reported, and their report was accepted and adopted, and is as follows:

The Presbytery of Lancaster, after mature deliberation on the subject of Missions as referred by the last General Assembly to the Presbyteries and Synods of the West, adopted the following, as the expression of their views.

1. That they are already as a Presbytery auxiliary to the Assembly's Board of Missions, allowing to individuals and churches the privilege of co-operating with any other Board, and they have had no reason to be dissatisfied with this arrangement.

2. That they have, in resolutions adopted October, 1830, declared themselves unfavourable to any union between the Assembly's Board, and the American Home Missionary Society, which would, either *directly* or *constructively* change the character—plan of operation—or responsibility of the Assembly's Board.

3. They deem such an arrangement unnecessary, as every thing proposed, can be gained by the Assembly's Board, and her executive committees.

4. That in their apprehension, such an agency would *create* and *cherish* rather than *allay* and *remove* collision.

5. That under these views, they are opposed to the agency contemplated.

6. That as Presbyteries and Synods are called on to adjudicate on the subject, they can see no necessity for the proposed convention.

7. That should said convention meet, the Stated Clerk is hereby directed to transmit to it a copy of these proceedings.

8. That a copy of these proceedings be transmitted to the next General Assembly, as the decision of this Presbytery on the subject referred to their consideration.

A true copy.

JAMES CULBERTSON, *Stated Clerk.*

N. B. Our Presbytery consists of 13 members, and we are therefore entitled to 2 representatives to the General Assembly.

J. C.

PRESBYTERY OF ALLEGHENY.

In conformity to the recommendation of the last General Assembly, to the Synods and Presbyteries in the West to correspond with one another, and devise a plan for carrying on Missions in the West, the Presbytery of Allegheny, at its meeting at Slate Lick, on the 19th day of October, 1831, adopted the following resolutions, viz:

Resolved 1. That in the opinion of this Presbytery, the General Assembly is equally competent to the entire supervision and control of Domestic Missions within its pale, as to the management of any other ecclesiastical concerns.

2. That whereas it has been agreed upon by many Presbyteries in the West, to appoint delegates to meet in convention at Cincinnati, on the 23d of November next, in order to carry the recommendation of the General Assembly into effect, the Presbytery have appointed, and do hereby appoint, the Rev. John Munson, to meet in said convention, and to deliberate and vote on any business that may come before that body.

3. That this delegate be instructed to represent in said convention, that, in the opinion of this Presbytery, all Missionary operations connected with the Presbyterian church, ought to be under the sole direction of the General Assembly, unconnected with any voluntary associations whatever.

4. That should this delegate be prevented from attending said convention, then a copy of these resolutions, properly attested, shall by him be forwarded to said convention, as expressive of the views of this Presbytery on the contemplated subject.

Signed by order of the Presbytery.

CYRUS RIGGS, *Moderator*.

Test. JOHN GLENN, *Clerk*.

REPORTS OF MISSIONARIES.

NEW YORK.

A powerful revival in Elba, Genesee co.

The following account of the revival experienced in the congregation of Elba, during the last spring and summer, has recently been received from our missionary in that place, the Rev. George Colton.

Sometime in the month of March, the present year, God began to pour out his Spirit upon some of the inhabitants of Elba. The work commenced in a particular street, and not long afterwards in two more sections of the town. To these school districts or sections, this work of divine grace, was, for five or six weeks chiefly confined. Soon it appeared in other parts of the town; and it was discovered by an increasing number and the anxious faces of the assembly, on the Sabbath, in the meeting house; by numerous and solemn conferences and prayer-meetings, and lectures—and by many cases of obvious conviction, and sundry instances of quite hopeful and manifest

conversions unto God. A while after the commencement of the revival, "a four-days meeting" was held at Rochester, another in Batavia, at Bergen and Byron, &c. &c. Sometime in April, the Baptists had a *protracted* meeting, in the church or meeting house on Pine Hill, (which they hold in common with us,) which was common to the cause. On the 28th of the same month, *our* protracted meeting began; it lasted *seven days*: about 60 persons took the anxious seats, and these meetings were regular and lively, were deeply solemn and awful—were *evangelical, spiritual, powerful, and prosperous*. About 40 persons, *it is thought*, were renewed and forgiven, and some suppose, still more "passed from death unto life," at the time. and not long after, this long and peculiar meeting. On one day of meeting, about 1200 people were present; and every day the congregation was large. The Rev. brethren who assisted, were Rawson of Barre, (who was preaching statedly in Royalton and Shelby, Niagara Co.) Cheeseman of Byron, Crawford of Le Roy, and Miller of Avon. The prayers were "ghostly" and fervent; the exhortations were tender and melting; the sermons were orthodox, clear, forcible, solemn, argumentative and spiritual. The total depravity of the unregenerate; the necessity of the *sovereign grace of God*, and the *special work of the Holy Spirit*; the person, the atonement and righteousness of Christ, and the *endless and just damnation of hell*, were among and were the principal truths that were preached to the people. Many suppose, and it may be true, that from the middle of March to the first of July, there were more than one hundred conversions in the town of Elba; but in *my* opinion, there were not more than 80. Of them about 70 have made a public profession of religion. Not more than 30, I believe, have been received into our church; probably 20 more will be added: and, had not certain circumstances, (which might be named,) prevented, full 60 would probably have come into our church. Of the astonishing and *far greater displays of sovereign and rich grace in many other places in the county of Genesee and still farther off*. I say nothing, for want of time to relate, and room in this paper to insert it. In our *temperance society of Elba*, there is about 250 members. There are two Sabbath Schools, and a Female praying, and Missionary Society. Prayer meetings, conferences, lectures, &c. are kept up. Brethren, pray for us.

From the Rev. ASAHEL BRONSON, dated Cayuga Co. N. Y. October 23d, 1831.

Revival in Lysander, N. Y.

I commenced my labors as a missionary in this place on the 22d of June. Soon after I arrived here, there appeared to be an unusual religious excitement amongst some of the people. About fifteen persons became pious in the estimation of Christian charity; twelve of whom have since united with the Presbyterian church. About four weeks since, we had a protracted meeting. It was an unusually solemn time. The meeting continued five days. Not far from sixty persons, as nearly as can be ascertained, have found peace in believing in the Lord Jesus Christ. Among this number are to be found some who were decided deists and universalists. The work of the Lord is still progressing. My ministerial labours have been constant. I have preached from four to six sermons in each week, besides attending prayer meetings and visiting from house to house. I have baptized four adult persons and two infants. I have administered the Lord's Supper once. A temperance society has been organized, and a Sunday School established.

From the Rev. J. MYERS, dated Brockport, Sept. 27, 1831.

Another year's service as a missionary of your Board was finished on the first of this month. A variety of circumstances have concurred to delay my report to a later period in the month than it should have been. Among these has been the meeting of the Synod of Genesee, which held their sessions in our church the other week: and a most blessed meeting it was—the most so by far that this Synod has ever enjoyed. Besides attending to the ordinary business of review, the Synod had little to do, and seemed desirous of doing but little except to tell and hear of the wondrous things God has wrought within our bounds during the past year, to devise plans, and form purposes of greater usefulness, and to encourage each other to hope for richer blessings for the year to come. The free conversation on the state of religion, interspersed as it was with prayers of thanksgiving and songs of praise to God for all his mercies shown, was of the most thrilling interest.

The aggregate number of communicants received by all the churches within the bounds of this Synod the last year, was reported to be about 4035; and the number of churches blest by the Holy

Spirit with special revivals is 74 or 75, which is about two thirds of the whole number of churches under the care of Synod.

Since my last report, in March, the Lord has blest my little portion of his vineyard with some additional showers of his grace. In the former part of the month of June we held a four days meeting, which the Holy Spirit honored and made instrumental in the hopeful conversion of several souls. During the meeting and within a few days after, we trust about 30 persons were brought to bow in willing subjection to the Prince of Peace.

Of these, about 20 have united with the church under my care, and a few others are expected still to do so. We have received in all since my last report, 30 on examination, and 5 by letter: The present total number in this church is 102.

PENNSYLVANIA.

From Mr. I. TODD, dated Gibson, November 3d, 1831.

Revival in Gibson, Pa.

In my last I informed you that the Lord had begun to favour us with a refreshing from his presence. It gives me pleasure now to have it in my power to say that he has continued to bless us with the gracious influences of the Holy Spirit ever since. In September we had a four days meeting in this place, which the Great Head of the Church was pleased to favour with his gracious smiles. No sooner were his people "all with one accord in one place," than the Lord made us sensible of his special presence. A deep solemnity seemed to rest on, and appeared to continue from day to day on the minds of both saints and sinners. God was pleased to give his people near access to the mercy seat. The heralds of the cross who were present were enabled to exhibit the truths of the gospel with great earnestness and much affection, and to accompany those truths which they delivered with powerful appeals to the heart. The result was that the convictions of a number who had been awakened before were deepened, and several who come to the place altogether unconcerned were pricked to the heart. Nor is this all; twelve or fourteen entertained hopes before the close of the meeting. Half of this number were from abroad. Not a few left the place with serious impressions resting on their minds and some under deep anxiety. I understand, that not less than sixteen, belonging to neighbouring societies, who now give the pleasing evidence of having been born again, received their first

impressions at the four days meeting in this place.

Fourteen belonging to this society have, as I have reason to believe, passed from death unto life since I last wrote. One of these is a man of seventy, another a child of ten. Two others were persons who had gone to such lengths in iniquity, that I was almost induced to believe, that God had already said concerning them, as he did concerning Ephraim of old. "They are joined to their idols, let them alone." Ten stand now propounded for admission. They will probably be received the second Sabbath of this month, on which will be our next communion season.

Previous to the revival in this place our church numbered only 26 members. If all that now stand propounded are added, there will be 52 belonging to this church. This will make just double the number. Several others who do not come forward now, will probably before long.

From the Rev. J. Andrews, ted
Pittsburgh, September 27, 1831.

Since the date of my last report, I have succeeded in forming two Sabbath schools, which have done well. One of them was opened with 40 scholars. These have punctually attended, and made evident improvement. Several adult persons, who failed to obtain an education at the proper season, have become learners at this school, and, in consequence of indefatigable industry, will soon be able to read the scriptures and become acquainted with their precious contents. The superintendant is much gratified with the close attention, good order and increasing knowledge of the scholars in general. Besides these schools, another has come into operation in a place where efforts were used in vain to establish one last winter. It is conducted by a single individual. On the 10th of July, the scholars of three schools were collected at the house of worship in Duff's congregation, and a discourse, adapted in simplicity to their capacity, was delivered. They conducted with great propriety, and appeared to be highly attentive to the truths communicated. On the 28th of August, I visited and addressed a school at Sawickly church. It commenced with 19 scholars, who have increased to 40. From a late report of the superintendant it appears that their improvement has been great, and that the teachers deserve much credit for their diligent attention. This school has a library, which has contributed to give it interest. And such has generally been the effect of libraries where the people were willing to

procure them. I have continued to attend a Bible Class at Sawickly, consisting of about 20 members; and one at Duff's, containing about 30.

Guarding against Error.

Considering the prevalence of numerous and dangerous errors, I have deemed it my duty to deliver discourses on several of the distinguishing doctrines of grace, or of the Reformation; such as those of the Trinity; the Divinity and vicarious righteousness of the Son of God; the Deity, Personality and effectual work of the Holy Spirit; the decrees and sovereignty of God, personal election and the final perseverance of the saints; justification through the meritorious righteousness of Christ, imputed to those who believe; the original and total depravity of men, and their absolute dependence on God for a new heart and progressive sanctification. And, that I might be able to exhibit these doctrines in the light of revealed truth, I have devoted as much of my time as could be spared from public labours to study and meditation upon these subjects. I have also been recently more convinced than ever of the necessity and importance of a systematic knowledge of the truths and precepts of the Christian religion; or of seeing them in their connexion and relation to each other. It is a means of giving stability to the mind, and of preserving it from being "carried away with every wind of doctrine." These remarks are peculiarly applicable to the young. I have, therefore, considered it my duty, in the present state of things, to form catechetical classes, for the purpose of instructing this interesting class of the people, among whom I labour, in the knowledge of the principles of Christianity in that systematic form in which they are exhibited in the Shorter Catechism. In Sawickly I have formed such a class, consisting of 16 members. Its meetings are held once in every two weeks. The members are required to commit the answers of the catechism accurately to memory, and study with care the lessons assigned. At the first meeting, they recited and were examined on the answers of the first ten questions; at the second they recited the same and ten additional answers, and were examined on the last ten; on the third they recited all the answers from the beginning to the thirtieth inclusive, and were examined on the last ten. This course, if Providence permit, will be pursued until we shall have gone through that excellent and most comprehensive form of sound words. It is also intended, if Providence afford health and opportunity, to form two or three catechetical

classes in Duff's congregation, to be conducted on the same plan. To assign shorter lessons might seem to promise the attainment of a more accurate knowledge of evangelical truth and duty. But there is reason to apprehend, that too many would become weary of a course which could not be completed within the compass of six months or a year. At the close of each examination, I endeavour to address a practical exhortation to the members of the class: and I find no doctrine which will not admit of a practical application. The congregations in which I labour as a stated supply, are not divided in their views of Christian doctrine. They are firmly attached to the doctrines, government and discipline of the Presbyterian Church, as laid down in our standards; and would be afraid of the boasted *new light* of the present day, lest it should prove to be darkness; and of a form of ecclesiastical government which, from its feebleness as a bond of union, is justly comparable to a rope of sand.

VIRGINIA.

From the Rev. W. D. SMITH, dated Grave Creek, Ohio co. Va. Nov. 1st, 1831.
Revival in the congregations of Wolf Run, and Unity, Va.

I stated in my last communication that solemnity began to prelude our meetings at Wolf Run. On the fourth Sabbath of August we enjoyed a very comfortable communion season. On the Thursday preceding, I appointed a conversation meeting after preaching, which was more numerous attended than I had anticipated, although our meetings for some weeks previous had been unusually solemn. The meeting was indeed solemnly interesting. The aged sinner of seventy mingled his tears with those of the youth of sixteen; and the profane, intemperate sabbath-breaker bowed with him who had trusted much to his morality—all seeming equally “to loathe themselves” as the “chief of sinners.” After some hours spent in conversation and prayer, the meeting was dismissed with the intimation, that on Saturday morning the church session would receive members. Fifteen applied, and upon examination were received. Two others were received on certificate, making in all an addition to our number of seventeen. Our meetings still continue solemn and interesting. I preached there on last Sabbath. There was more depth of feeling, more bowed heads, more flowing tears than I have witnessed on any previous occasion. The presence of the Heavenly Messenger sent to “convince of sin, of righteousness and of a judgment,” was very manifest. May he not

be driven from us until every heart shall be brought to feel his influence, convincing, comforting and “building up.”

His influence has, I hope, been also beneficially felt to some extent at Unity. At our meetings there for some time I had observed much seriousness, and in some cases apparently deep conviction and anxiety. A four days meeting was appointed, commencing on Friday the last day of September, and the Lord's supper to be administered on the Sabbath following. Although a number appeared among the anxious on Friday and Saturday, only two applied for admission who, upon examination, were received. The meeting throughout was attended with considerable excitement, particularly on Sabbath evening and Monday. On Monday evening a number professed to have obtained hopes of mercy; four of whom have since, upon examination, been received as members. Those who have been received, both at Wolf Run and Unity, are of the most respectable class; whose example and influence it is to be hoped, will have a good effect. May the great Head of the Church continue to bless us while the present “little shower” shall increase to a “great rain.”

A distillery relinquished.

The cause of Temperance advances with hopeful prospects. We have formed a new society at the Forks of Wheeling, seven miles from Wolf Run meeting-house. There was in the immediate vicinity an extensive distillery, owned and kept by a member of the church, a man of considerable wealth, respectability and influence. His example as well as his distillery did much harm, which first gave rise to the idea of attempting to form a society in the neighbourhood. The effort proved successful. At our first meeting we formed a society of 40 members, and the owner of the distillery stated publicly to the meeting, that he would immediately cease the manufacturing of ardent spirits.

I have formed three Bible classes, one at each of my stations for Sabbath preaching, which seem to be attended with a good deal of interest, and bid fair to be useful.

Our Sabbath Schools are still going on, have generally increased their number of scholars. Some of them will be under the necessity of stopping their operations during the winter, which I fear will have a bad effect.

NORTH CAROLINA.

From the Rev. E. GRAVES, dated Orange, N. C. November 1st, 1831.

A good work begun.

Since my last quarterly report I have

continued my labors pretty much as then stated, and in the mean time have had a four days meeting, during which I administered the Lord's supper, (for I had no assistance from my neighboring brethren.) Our meeting was very solemn and interesting. There were a goodly number professed to be seeking the salvation of their souls, and although the number of conversions is small as yet, still the Lord is evidently operating upon the hearts of these sinners by the gracious influences of his holy Spirit, and that mostly among the young men. It may be said of many of them, that they are weary and heavy laden on account of their sins. At a last night's meeting, the close of which, I requested all who had made up their minds, and had come to the full decision *then* to seek the salvation of their souls to kneel down at their seats, when behold almost every unconverted sinner in the house immediately bowed before the Lord, and requested an interest in the prayers of God's people.

From the Rev A. L. WATTS, dated, Caswell co. N. C. October 25th, 1831.

Previous to receiving an appointment as your missionary, I spent two weeks among these people. A communion held at Gilead on the fifth Sabbath of May, appeared to be attended with the blessings of God. On the 1st of June, I commenced labouring statedly at Gilead and Red-House, dividing my time equally between the two congregations. I have generally preached twice on Sabbath. Sometimes twice, and thrice, during the week. By the last of August I preached 40 sermons, attended several meetings for prayer, and visited near 60 families.

The most of these families have been visited frequently, and the subject of religion, in some form, presented to the mind. This part of ministerial duty, has occasionally been painful, sometimes pleasant; at other times highly delightful. In many cases, I trust these visits have proved beneficial. Whatever the result may have been to those visited, to me they have often been seasons of refreshment. By this, I do not intend conveying the idea, that difficulties have never occurred—or that I have never felt a simple timidity about entering on the performance of a branch of ministerial duty, necessarily connected with so many difficulties. They must be expected and met by that ambassador of Christ, who would go to Heaven, attended by a throng. To attend properly to this part of my office, I have found wisdom, prudence, and ingenuity, but above all, much of the Spirit of Christ, absolutely neces-

sary. To find an avenue to the heart, through all those barriers which sin, in its various forms, has thrown in the way, is often impossible. One case that came under my observation is perhaps worthy of notice. After conversing with a gentleman for some time about his salvation, having used every argument that I could devise, I was about to leave the subject, when suddenly turning to him I said, you are about 40 years old I suppose. That is near my age. The question was then asked, if it had ever occurred to him that all this time the Lord Jesus Christ had been standing at the door of his heart, knocking for admission: and that he refused to let him in. The thought was too much for him to bear, he burst into tears. Whether in the end, he will open the door and welcome the Saviour in, is known only to God.

In the month of September, a camp-meeting was held at Gilead, attended by my congregations, in connexion with the congregation of a neighbouring brother. We were favoured with the presence of several brethren. Their labours appeared to be blessed. Seventeen professed during the meeting—three since. Nine or ten of these, belong to my congregation. All that professed to have experienced a change of heart, had been enquiring for some time, four excepted. The number of enquirers still increases. I am sometimes encouraged, again I am discouraged. The monthly concert has been attended in one of my congregations for two or three years. There is a Sabbath School in each. I have not attempted a Bible Class yet. I have not thought it expedient. In less than a month I expect to commence one in each congregation.

OHIO.

From the Rev. R. YOUNG, dated Millersburg, Oct. 20, 1831.

The Presbyterian body now occupies a prominent place in this county, and continues to extend its influence, independent of every effort that is put forth to oppose its progress. The most intelligent and influential citizens, regard the doctrines and discipline of our church with a favourable eye. They attend our meetings, and they unite their best wishes and worldly means in our behalf.

Increase of Sabbath Schools.

In accordance with the pledge of your Board to the American Sunday School Union, I have established seven schools, which contain 260 scholars, and are principally conducted by members of the Presbyterian church. The most formi-

dable hindrance to the Sunday School cause, arises from the want of a qualified superintendant and teachers; whereas, with such persons, this philanthropic enterprise, accomplishing the end for which it has been undertaken, "To teach the young to remember their Creator," would speedily overcome the prejudices of the bigot, the calumny of the malicious, and the independent raillery of the infidel.

A "good old way" of conducting Bible Classes.

Bible Classes are maintained in both congregations, and are numerous attended. The following method of instruction is pursued. A doctrine is announced to be proved; it is explained so as to be understood by all who are present; and a variety of scriptural passages are adduced to confirm it;—which passages are to be committed to memory. At each meeting of the class, questions are asked upon the doctrine previously proposed; the proofs in support of it are recited; and another doctrine is mentioned to be established. This exercise is designed to expose the multiplicity of errors which are at present propagated with so much art and zeal; and to explain and recommend the peculiar doctrines of the Presbyterian body. It is intended, in short, to enable the members of the church to comply with the exhortation of the Apostle Peter: "To give an answer to every man that asketh them a reason of the hope that is in them." A due portion of time is likewise employed in a catechetical examination on a select portion of scripture, according to the plan of the Union Questions: an exercise well fitted to communicate a general knowledge of the contents of the sacred volume.

Encouraging additions to the churches at East Hopewell and Millersburg.

The audiences on Sabbath still increase, and fixed attention, with deep solemnity, are usually manifested. An important addition has lately been made to the churches of this location. At the communion in East Hopewell, on the fourth Sabbath of May, *thirty* persons made a profession of religion; and fourteen, four of whom are adults, were admitted, by baptism, members of the visible church. At the communion in Millersburg, on the first Sabbath of July, *fourteen* persons were received into the church; and fourteen, one of whom is an adult, were baptized. Since your Missionary arrived here in March of last year, the number of professors of religion connected with each congregation has been more than doubled, and the universal interest which

still exists concerning things that are spiritual, justifies the hope that other important accessions will soon be made to the church. And as there is "joy in the presence of the angels of God over one sinner that repenteth," what a debt of gratitude is due to the Almighty for so abundant a harvest; where, lately, there was no temple, no minister, and no worshipping assembly;—where the untutored savage roamed, and the beasts of the forest sought their prey.

From the Rev. S. COWLES, dated New Athens, November 1st, 1831.

In making this second quarterly report for the last six months, nothing requires special notice as extraordinary. Such common success has attended my labours, as to keep me in a good measure from the desponding thought, that such an unworthy and ill-qualified person has not been called to labour in the public service of the Lord. The distance travelled this last quarter has been about 660 miles, discourses preached 54, family and school visitations 41, school established 1, the Lord's supper administered three times, members received on examination 14, adults baptized 3, infants 9; making in all during the last six months, distance 3330, discourses 105, families and schools visited 61, established schools 3, Lord's supper administered 3 times, admitted to the communion of the church on examination 22, on certificate 7, baptized adults 8, infants 16.

From the Rev. T. CRATTY, dated Bucyrus, Crawford co. O. Oct. 1st, 1831.

A church organized at Sandusky, Ohio.

Since my last report the Sandusky congregation has been organized into a church. We elected two elders; and on the second inst. we had the Lord's supper administered. The season was one of some interest and encouragement. There were six added to the church on examination for the first time, three of whom were young persons and four of them teachers in the Sunday School. There were two or three others who had previously expressed a desire to join the church, but were detained at home by sickness. We indulge a hope that during the occasion there were some deep impressions made which will not soon be lost, but which will, by the grace of God, be cherished and kindled into a flame. I have good reason of thankfulness to God that he has blessed my labours, and at the same time much grounds of shame that my labours have not been more abundant. May God pardon me and make me abound more in the work of the Gospel.

KENTUCKY.

From the Rev. J. H. LOGAN, dated Augusta, Nov. 7th, 1831.

The great cause of God and truth which we endeavor to sustain seems to be moving on gradually among us, and though it advances by slow and small degrees yet it seems to be gaining ground and influence. Though we have to lament and mourn over the coldness and the want of prayer and zeal that prevail, yet we believe the Lord has not entirely forsaken us, but still he shows himself ready and willing to bless, when we are ready and desire to have his blessing.

I have endeavored so far as I have been able to make it my great object and effort to hold up Christ before the people, in his glory, his dignity, his authority, his grace and mercy, as the sole object of their faith and confidence in relation to the salvation of their souls—and to press home truth and duty to the hearts and consciences of christians—and to urge on sinners the importance of immediate repentance and turning to God in the exercise of faith in Christ, and confidence and hope in the promises of God—and have endeavored as much as possible to leave the spirit of controversy behind me when I entered the pulpit; and though I have not yielded the truth in any point, nor shrunk from declaring the whole counsel of God and defending his truth, yet I have endeavored to do it without a particular reference to any who might dissent from or oppose my views; and I have reason to hope and believe, that the Lord has blessed his word among us and that good has been done in conciliating those that opposed, and informing those who were ignorant of our views of the Gospel and its salvation.

The promise of God, we know, is that His word shall not return unto him void, but shall prosper in the thing whereunto He hath sent it. While, therefore, we are always to pray for and to expect the blessing of God on His word when faithfully preached, yet we are not always to expect the remarkable and abundant effusions of his Spirit, and the Lord does not despise the day of small things.

During the last three months we have had a four days meeting, and a communion in the country where I preach. The assemblies were very large and interesting, and very attentive to preaching, and though there was not much excitement, there seemed to be a solemn and very favorable impression made, and strong prejudices were removed from the minds of some who before opposed us and our cause because they knew us not. Presbyterianism has in many places in this country been represented with such de-

formities, that the people think it a beast with seven heads and ten horns, and when they become acquainted with it they are astonished to find it not a monster. Often do we hear them say, "Why I thought Presbyterians held such and such horrible doctrines." During the occasion of which I have spoken, we had an addition of three members to our church on examination, and there are yet several who profess to be seriously inquiring what they must do to be saved. Since that time the congregations have been larger than ever before on ordinary occasions. We have gotten our church up and covered in.

In Augusta we have still a serious attention. Within the last month or two I think the assemblies have increased. We expect to have a communion on next Sabbath.

Our Bible Classes and Sabbath School are still prosperous and interesting, and from appearances, in the experiment made, promise much good.

TENNESSEE.

From the Rev. S. M. WILLIAMSON, dated Memphis, Tenn. Nov. 1st, 1831.

Beginning of a Revival in Memphis, Tenn.

In presenting this my last quarterly report, I rejoice to be able to communicate some little intelligence which will gladden the hearts of Zion's friends. Since my last, God has visited us in mercy with the small dew of his grace, which revived the languishing spirits of his people and translated some immortal souls from nature's darkness into the light and liberty of the children of God. Early in August an unusual interest was manifested by professors of religion, and soon the convicting power of the Holy Spirit seized upon the hearts of unbelievers, and ere long a marked solemnity pervaded a considerable part of our little village. The work was still and awful, and resulted in the hopeful conversion of some few from the way of death to the path of holiness and life. The standing and character of the 8 or 9 who have joined or will join my church, will exert a powerful influence upon the little town. Among the converts, stands the *infidel*, and the strict moralist, and the complete votary at the shrine of fashion. An order of Shiloh Presbytery, (from which I have recently been dismissed,) requiring me to attend an examination preparatory to ordination, compelled me to leave at a most interesting period, but I rejoice to find on my return, (which was a few days since,) that there is still some little excitement, and I hope and pray for still more glorious seasons.

It may now be expected that I should give a general summary of my labours since I have been in the employment of your Board. The following statement is pretty correct:—I have preached 90 sermons, given 23 lectures, attended in my own congregations 60 prayer-meetings, six monthly concert meetings, 7 Sabbath School concert prayer meetings, organized two Sabbath Schools and re-organized one, and have pursued regularly a system of family visitation. It is with gratitude to the great Head of the Church, and with true humility I hope, that I have seen this little church *double* its numbers since my connexion with it.

From the Rev. L. R. MORRISON, dated Murfreesborough, Tenn. Sept. 30, 1831.

I entered on my missionary labours on the first of May. Since that time I have travelled something more than 1500 miles and preached 90 sermons. This labour has all been in the vacant churches and destitute places in the bounds of our Presbytery, except what was performed in return for the labours of brethren at communions, in the churches included in my commission.

The churches in which I have laboured are Fayetteville, Unity, Bethany, New-Providence, Alexander's Creek, Peyton's Creek, Ebenezer, and Craggy-Hope.

To make a single visit to each church required a route of about 300 miles, so that my time has been mostly taken up in riding from place to place. My method has been to remain but two or three days in each congregation, and preach as often as circumstances would permit during my stay. Besides the eight churches, I have had five intermediate stations, (designated by the Committee of Presbytery,) at which I preached when passing from one church to another. In five of those churches the Lord's supper has been administered by visiting brethren. The whole number of communicants added is 15. On examination 11—by certificate 7. Adults baptized 2—infants 3. In all the churches, except one, missionary societies are established. Three of these, (Ebenezer, Craggy-Hope, and Alexander's Creek,) were organized by myself. The amount of monies subscribed is as follows: Ebenezer \$23; Craggy-Hope \$21; Alexander's Creek \$10 50. Total \$54 50.

Sabbath Schools have been established in the bounds of every congregation, and at all the intermediate stations, except two. The whole number of teachers and scholars may be safely estimated at 450. The Temperance cause is advancing, though

slowly. On this subject a change of public sentiment is in daily progress.

In many respects our country presents a moral aspect most painful to the eye of enlightened benevolence. There are included in the bounds of this Presbytery five counties in which there is no minister of our denomination, and in three of these we have no congregation. The eye of the beholder is pained at the open and wanton profanation of the Sabbath that every where prevails; and the babblings of profanity and ignorance daily grate on his ear. Unitarianism is industriously taught, and as eagerly received by many.

The state of our destitute churches is, indeed, deplorable. Some of them have never enjoyed the regular ministrations of the word of life. They are so nearly famished to death, that they seem to have barely enough of life left to cry for help.

INDIANA.

From the Rev. J. CRAWFORD, dated Carlisle, Sullivan county, Indiana, July 22d, 1831.

A good work begun in Hopewell, Ia.

I commenced labouring in Carlisle and Hopewell on 27th March, 1831. I have much reason to be thankful and to bless God for the tokens he has given of his presence at least in Hopewell. I had been in this county but a few days previous to the meeting of the Vincennes Presbytery, at which I was present. It was held on the 31st March. In order more effectually to promote the interests of religion in their bounds, the Presbytery passed a resolution to divide the ministers and elders into companies of three or four, for the purpose of visiting from house to house, and preaching in the different churches under their care. This plan has been attended with happy effects. The week preceding the third Sunday in May was spent by two brethren and myself in visiting in these churches. Four days were spent in the bounds of each congregation. We had a profitable season at each place, but at Hopewell it was a most encouraging time. Friday was spent in visiting. We were gladly received and had a serious interview in each family. Public services began on Saturday. A solemn attention was given to preaching. On Sunday the sacrament of the supper was administered; and four persons were added to the church. A deep solemnity pervaded the assembly. On Monday, after sermon, an invitation was given to those who were anxious to flee from the wrath to come, to manifest it by taking a seat provided for the purpose. Twenty-one came forward and were offered to God in prayer

and directed to the Saviour. Twelve of these have since indulged hope of an interest in Jesus; one of them at a neighbouring communion was received into the church. Two others have since manifested deep anxiety on the subject of religion. Those who do not indulge decided hopes, are still deeply concerned—none have become careless. Several were much affected who did not publicly profess anxiety. We expect to have another communion season in Hopewell shortly. The Lord's supper was administered in Carlisle on the 4th Sunday in June. Five were added on examination.

From the same, dated Nov. 1, 1831.

The sacrament of the Lord's supper was administered in this church on the 3d Sunday in August by the Rev. Enoch Bouton, when 15 of those who had professed anxiety in May last, were added to the church on examination. Two others were received on certificate. One was added previous to the last sacrament and one has been added since, making in all 17 on examination and 2 by letter since my last report. These with the 4 mentioned in my last report, make in all 23, that have been received since I came to this place. Four of these are male heads of families in the prime of life; all the rest are young men and young women. On the 22d of August, a Temperance Society was formed in Hopewell on the principle of total abstinence, of fifty-four members. There are a number of serious persons yet in this congregation who have not made a profession, and two or three others whom the session would have received, but they choose to remain awhile. We expect soon to place a Bible in every destitute family in this county.

From the Rev. W. J. FRASER, dated, Jersey Prairie, Oct. 21. 1831.

My last quarterly report gave you an account of my doings up to the first of July. Since that time I have attended seven "four day meetings." One in Carrollton, Green co.; one in Jacksonville; two in Jersey Prairie; one in Hillsboro', Montgomery co.; one on Shoal Creek, Bands co., and the seventh and last one on Mauvaiseterre (Movistar) Creek, five miles from Jacksonville. At this place, by order of Presbytery, I assisted in organizing a church of 36 members, to which one more has been since added. This church is distant ten miles from the Providence church on Jersey Prairie, and is called "Union Church." Between these two churches I expect for the most part to divide my time equally. It is their wish that I should do so. Less than

a year ago I commenced preaching here to a church of only 14 members—now I have two respectable little flocks; in all 70 members. I have had pressing invitations to leave this and settle in more numerous societies; but I cannot leave this field at present.

At Carrollton I presided in the organization of a church of 14 members.

APPOINTMENTS

From the 1st of Nov. to the 1st of Dec.

Rev. Robert Dilworth for one year to Pleasant Valley congregation, Ohio.

Rev. Ransom Hawley for one year to Washington, (Davies co.,) Nazareth, (Dubois co.,) and Smyrna, (Knox co.) churches, Ind.

Rev. Jno. W. Symmes for three months to Morrisville, vicinity of Philadelphia.

Mr. Harvey Woods for one year to Haywood co., Tenn.

Mr. Geo. Ferril for one year and a half to Sharon, N. C.

Mr. Phillip Pearson for one year to Haw River and Speedwell, N. C.

Mr. Robert D. Russell for one year under the direction of the Cor. Ex. Committee of the Orange Presbytery, N. C.

Rev. Jas. Smith for one year to Centreville and Union congregations, Ohio.

Mr. Wm. D. Jones for one year to Illinois under the direction of Rev. B. F. Spilman.

Rev. Hugh Wallis for one year to Cayuga Creek and Alden, N. Y.

Mr. Ebenezer H. Stratton for one year from June 1st, 1831, to Fort Niagara, and Youngstown, N. Y.

RE-APPOINTMENTS.

Mr. Isaac Todd for two months to Gibson and vicinity, Susquehanna co. Pa.

Rev. Alex. McIver for six months to Clinton, Sampson co. and Grove church, Duplin co. N. C.

Rev. Jno. S. Blain for one year to Pochontas co. Va.

Rev. Alvin H. Parker for one year to Salem, N. J.

Rev. S. Hubbard for one year to Burton, Catauga co. N. Y.

Rev. Geo. Colton for one year to Elba, Genesee co. and Great Plains and vicinity, N. Y.

Mr. Jno. Dickey for one year to Lake Phelps, N. C.

LETTERS RECEIVED

From October 25th to November 25th.

S. L. Crosby, Pa., R. M'Cartee, N. Y., J. Coe, O., W. Bowyn, Va., A. Kyle, Ky., A. Aten, O., G. W. Ashbridge, Ky., J. C. Campbell, Ills., P. Hassenger, Pa., B. F.

Spilman, Ills, J. M. Olmstead, Pa., I.	Smith, Va., I. Todd, Pa., C. M'Iver, N. C.
Reed 2, Ind., R. Young 2, O., J. K. Cunninghamham, Pa., L. Myrick, N. Y., R. Smith,	S. Cowles, O., W. Reed, O., I. Chase, N.
N. Y., F. Deming, N. Y., J. Painter, Pa.,	C., J. M. Harris, Md., J. W. Moore, A. T.,
C. Cist, O., A. L. Watts, N. C., A. N. Bron-	J. C. Harrison and S. H. Crane, Ky., D. L.
son, N. Y., E. S. Hunter, N. Y., J. Wither-	Russell, N. C., A. Head, Va., Rev. Messrs.
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	N. Y.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Oct., to the 20th of Nov., 1831.

<i>Aimwell and Bethel Chs., Tenn.</i> by Rev. J. Gillespie per Dr. Green, Treas.	\$11 12½
<i>Beuch Island, Geo. aux. soc.,</i> per T. S. Mills by Dr. Green,	17 00
<i>Bullskin & Fox Run, Ky. aux. soc.</i> by Rev. J. L. Marshall, per Rev. S. H. Crane,	21 00
<i>Bethesda Church, Maury co. Tenn.</i> coll'n per Rev. O. Jennings, D D.	13 50
<i>Bethlehem, N. C. aux. soc.</i> for the propagation of the Gospel among the hea-	
then, per Rev. E. Graves,	9 00
do. W. Morrow, 10 }	
do. G. W. Morrow, 5 }	for do. per do. 19 00
do. W. Morrow, jr. 4 }	
<i>Baltimore, Md. coll'n</i> in 1st Pres. ch. after the annual missionary sermon be-	
fore the synod of Philadelphia,	111 44
<i>Centre, Washington co. Pa. Pres. Cong.</i> J. H. Kennedy,	10 00
<i>Cross Roads and Hawfield, N. C. aux. soc.</i> per Rev. E. Graves,	17 50
<i>Derry, Columbia co. Pa.</i> donation from Mrs. Mary Boon, per Rev. Mr. Sharron,	50
<i>Eno, Little River, and Grier's Cong. N. C. aux. soc.</i> Rev. E. Grier,	43 00
<i>Forks Brandywine, Female aux. soc.</i> Rev. J. N. C. Grier,	27 50
" " Male, " " " " " "	4 00
<i>Green Castle, Pa. aux. soc.</i> per Rev. J. Buchanan,	15 75
<i>Great Valley, Chester co. Pa. coll'n</i> in Pres. Cong. per Wm. Latte,	12 19
" Male miss. soc. per do.	13 00
" Female do. per do.	16 50
<i>Hopewell, Tenn. church</i> by J. C. Love, per J. C. Green, Treas.	1 50
<i>Hanging Fork, Ky. aux. soc.</i> by Rev. W. Dickinson, per Rev. S. H. Crane,	10 00
<i>Jackson, Tenn. Pres. cong.</i> by J. C. Love per J. Green, Treas.	7 37½
<i>Lexington, Ky.</i> donation from J. C., S. R., R. C. and A. C. Harrison, 50 cts.	
each per Rev. J. C. Harrison,	2 00
" donation from Rev. J. C. Harrison,	26 00
<i>New Athens, Ohio, " Rev. S. Cowles,</i>	2 50
<i>Philadelphia, F. Leaming,</i> his subscription for 1831,	100 00
" Mrs. Wier, her " " " "	100 00
" Monthly concert collection, 2d Pres. church, Southark, per Rev.	
Mr. Bertron,	10 50
" donation from B. Denman,	10 00
<i>Pittsgrave, N. J. aux. soc.</i> per Rev. G. W. Janvier,	3 12½
<i>Pennel Church, Northumberland Co. Pa. aux. soc.</i> Rev. J. Painter,	13 25
<i>Paintlick, Ky. aux. soc.</i> per J. C. Barney per Rev. S. H. Crane,	10 00
<i>Petersburg, Va. monthly concert coll'n</i> per Abel Head, Esq.	20 64
<i>Shelbyville, Ky. aux. soc.</i> Joseph Venable per Rev. S. H. Crane,	15 25
<i>Synod of Cincinnati,</i> per W. Lowry, Esq. Treas. per do.	16 96
<i>Uniontown, Pa. Pres. cong.</i> per Mr. Campbell,	15 75
<i>Missionary Reporter,</i> from sundry subscribers,	23 00

\$749 85½

SOLOMON ALLEN, Treasurer,
No. 34, South Third Street, Philadelphia.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied: and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Phila-

delphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations

will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.— Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the

treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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THE MISSIONARY REPORTER,

OF THE
BOARD OF MISSIONS,
OF THE
General Assembly
OF THE
PRESBYTERIAN CHURCH,
IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

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NO. 5.

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THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

JANUARY 1, 1832.

NO. 5.

BOARD OF MISSIONS.

THE present number of the Reporter is issued at this early day, in order that the following address of the Executive Committee may reach the churches before their annual contributions and collections for the Board of Missions are made. We take the liberty of sending it to many persons, and especially to ministers, who are not subscribers to the Reporter; and, in behalf of the Board, we do respectfully and earnestly request all ministers, to whom it comes, to read this address from the pulpit, on the Sabbath, to their people, that they may, as speedily as possible, be fully informed respecting the doings and wants of the Board, and be excited to a prompt discharge of their duty, in the cause of Domestic Missions.

TO PASTORS, ELDERS, CHURCHES AND CONGREGATIONS:

Dear Brethren—

As the season has again returned, when you are accustomed to consecrate a portion of your increase to the Lord, in aid of the great and good cause of Domestic Missions, the Executive Committee of the Board of Missions of the General Assembly, beg leave to address a few words to you, on this interesting subject.

Suffer us to remind you, brethren, that the *true spirit* of missions is pre-eminently the spirit of the Lord Jesus Christ. He came from heaven to earth on a mission of mercy, to proclaim “liberty to the captives, and the opening of the prison to them that are bound.” The entire period of his three years ministry, was spent in domestic missionary labours; and it was designated by himself, as one of the most striking miracles of the dispensation he came to establish, that “*to the poor the gospel was preached.*” He taught his little family, daily, both by example and precept, to be missionaries. Before his cruel crucifixion, he called first his twelve apostles, and afterwards seventy other disciples, and sent them forth as Domestic Missionaries; saying, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;” “But go rather to the lost sheep of the house of Israel, and, as ye go, preach, saying, the kingdom of heaven is at hand.” After his glorious resurrection, and just before his triumphant ascension, “he appeared unto the eleven as they sat at meat,” and renewed and *enlarged* their commission, saying, “Go ye into all the world, and preach the gospel to every creature.” “Go ye!” But how was it possible for eleven men to preach the gospel to the 800,000,000 of human beings, who were scattered over this wide world, and many of them peopling countries then unknown. Manifestly, the Master addressed them on the principle which he had previously explained to them, “What I say unto you, I say unto all;” and so, undoubtedly, they understood him. He addressed them in their *distinctive* character and relations, as his true disciples, and the members of his visible church; and, as such, he enjoined upon them a *christian duty* important in its nature, *universal* in its extent, and *equally imperative on all*—in every age, who should afterwards become his disciples. The great work of Missions, then, both foreign and domestic, belongs primarily to the true disciples of Christ, or, in other words to the church of the living God. The exalted Head commands, “Go ye into all

the world, and preach the gospel to every creature," and it is *her duty* to obey. The obligation rests upon every section of the church—upon every distinct denomination of christians—upon every officer of the church, from the lowest to the highest—upon every private member, from the youngest to the oldest. These, beloved brethren, are the settled opinions of the committee which now addresses you, and we believe them to be the opinions entertained by the Board whom we represent, and by the great body of that particular branch of the church whom we serve.

In accordance with these views, it is our most earnest desire, and our fervent prayer to God, that every professing christian, connected with the Presbyterian church, may speedily be brought, not only to believe in his understanding, but also to feel in his heart, that he really belongs, *by virtue of his union with the church*, to a called, consecrated, covenanted *missionary family*, whose great ultimate object is, *the glory of God, in the conversion of the world*.

On the principles implied in the foregoing remarks, the plans and operations of the Board of Missions of the General Assembly are believed to be based. In the prosecution of these plans, we have uniformly regarded and importunately urged it upon the churches, as an object of primary importance, that the name of *every communicating member*, old and young, male and female, should be voluntarily enrolled as a member of a Sessional Auxiliary; and yet again, beloved, suffer us affectionately and earnestly to urge all those among you, who have been redeemed with blood, and love our Lord Jesus Christ in sincerity (if they have not already done it,) to perform this obvious duty, or, rather to embrace this exalted *privilege* without further delay. Do not misapprehend, us brethren; we assume no authority—we impose no obligations—we prescribe no laws—we demand no tribute—we do not even *ask a reluctant* contribution—"The Lord loveth a cheerful giver." We know you have been "*delivered from bondage*," and been brought into "*liberty*" even the glorious "*liberty of the sons of God*." We cheerfully recognize, nay we glory in it as a fundamental principle of the Church with which we stand connected, that Jesus Christ alone is Lord of the conscience—but, "we think it meet—to stir you up, by putting you in *remembrance*." "What! *know ye not*, that your body is the temple of the Holy Ghost which is in you, which ye have of God? and ye are *not your own*?"

"For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's."

We are persuaded, christian brethren, that none of you need to be taught again, these "*first principles*" of our holy religion. Full well you know, already, that these hallowed injunctions were received from above; and that these words, also, fell from the blessed lips of the Master himself, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters; yea and his own life also, he cannot be my disciple." We "write no *new* commandment unto you, but an old commandment, which ye had from the beginning." Let the love of Christ, constrain you then, brethren, to aid, according to your ability, not only by your prayers, but, also, by your *contributions*, in the blessed and benevolent enterprise of "*building the old waste places*,"—then shall ye be called—"The repairer of the breach. The restorer of paths to dwell in."

As incentives to the exercise of a charity as prompt, and extended and liberal, as your circumstances will justify, permit us to lay before you briefly, a few interesting facts in relation to the operations and necessities of the Board of Missions. If you need, then, brethren, to have your confidence increased, by a knowledge of the opinions entertained by others, of the plans and doings of the Board, we invite your attention to the following statements.

1. THE NUMBER OF PRESBYTERIES, SESSIONS AND CHURCHES, WHICH ARE NOW
AUXILIARY TO THE BOARD.

In the year 1828, when the Board was reorganized, there was scarcely an ecclesiastical judicatory, church or congregation under the jurisdiction of the Assembly which sustained to it a direct auxiliary relation and afforded systematic and efficient aid in the prosecution of its work. Whereas, at the present time, it is favoured with the confidence, and cordial co-operation of *fifty-six*, out of 104 Presbyteries, embracing 862 ministers, and 1341 churches, by the great proportion of which the most favourable and encouraging resolutions have been adopted, and Cor. Ex. Committees have been appointed on the plan suggested by the Board. Between five and six hundred of the Sessions and churches have, also, adopted the plan of Sessional Auxiliaries, and are now, by annual contributions, beginning to afford valuable pecuniary assistance to the Board. Of the Presbyteries connected with the Board there are in the State of *New York*, 10—Synod of *New Jersey*, 3—Synod of *Philadelphia*, 8—Synod of *Pittsburg*, 8—Synod of *Ohio*, 3—Synod of *Cincinnati*, 3—Synod of *Indiana*, 3—Synod of *Illinois*, 2—Synod of *Kentucky*, 4—Synod of *Virginia*, 2—Synod of *North Carolina*, 3—Synod of *Tennessee*, 2—Synod of *West Tennessee*, 3—Synod of *South Carolina*, 1—Synod of *Mississippi* and *South Alabama*, 1.

Of the Presbyteries not connected with the Board, there are in *New-England*, 2—*New-York*, 19—and *Western Reserve of Ohio*, 5. Of the remaining *twenty-two*, 9 are conducting their own Missionary operations, either as Presbyteries, or in connexion with independent, *local* Societies, and 13 have hitherto declined forming an Auxiliary connexion with the Board.

It is proper for us in this place to add, that we have just received from Cincinnati, Ohio; the important intelligence, that the final decision of the *Missionary Convention*, held in that place in the month of November last, is expressed in the following resolution, viz:

“Resolved, That under these circumstances they deem it *inexpedient to propose any change* in the General Assembly’s mode of conducting Missions, as they *fully approve of that now in such successful operation*; and, that the purity, peace, and prosperity of the Presbyterian Church materially depend on the active and efficient aid the Sessions and Presbyteries under its care, may afford to the Assembly’s Board.”

This resolution, we are informed, was adopted, by a vote of 54 to 15.

2. RAPID INCREASE OF MISSIONARIES.

In the year 1828, the Board reported to the General Assembly only *thirty-one* Missionaries, who had been employed for very short periods of time, and the whole amount of their labour was less than that of one man for *eight* years. In 1829, *one year after their re-organization*, they reported to the Assembly 101 Missionaries and Agents; in 1830, 198; in 1831, 233. The number of Missionaries and Agents who have been employed within the *last six months*, including those whose terms of service had not expired when our last annual report was made, already exceeds the number employed during the *whole of the preceding year*.

The number of Missionaries and Agents who have been engaged in the service of the Board, in the course of the year 1831, exceeds *two hundred and sixty*; and *nearly one-half of the whole number have been located in the Valley of the Mississippi*. The number of *new* Missionaries appointed within three months past, has been much greater, than was ever before commissioned by the Board, in so short a period of time. The new appointments, published in November, being 24; in December 11; and in January 7. These *forty-two* new Missionaries have been distributed through *fourteen* different States, and no less than *twenty-*

six of them have been sent to the South and West—where the demand for labourers, is truly affecting—and where comparatively few, have heretofore been willing to be located. In addition to these, the Board have the pleasing prospect of appointing twelve or fifteen more, in a very few weeks, many of whom are designed for the same sections of our country.

3. SUCCESS OF MISSIONARY LABOURS.

In the ordinary duties of the ministerial office in preaching the word, family visitation, imparting biblical and catechetical instruction, and conducting meetings for social prayer and religious conference, the Missionaries of the Board have been diligently and faithfully engaged, and their labours of love have been crowned by the Great Head of the Church, with a rich and abundant blessing. Within the last twelve months, in fields occupied by the Missionaries of the Board, between 20 and 30 houses for public worship have been erected; more than 20 new Churches have been organized; and about 600 Sabbath Schools, 250 Bible Classes, and an equal number of Temperance Societies, have been newly established, or fostered and enlarged. By the instrumentality of these Missionaries, also, many thousands of the destitute have been supplied with copies of the sacred Scriptures and a great variety of religious Tracts.

But the *distinguishing blessing*, bestowed upon the labours of our Missionaries, for which above all others, we would call upon our brethren to unite with us in ascribing praise and thanksgiving to a covenant keeping God, is the *gracious outpouring of the Holy Spirit*, upon many “who were dead in trespasses and sins.” In upwards of *forty* of the churches, served by the Missionaries of the Board, “*times of refreshing, from the presence of the Lord*,” have been experienced, in the course of the past year. By these most gracious visitations, the hearts of the Missionaries have been cheered and strengthened; the saints have been revived; and sinners have been arrested, convinced, convicted and hopefully converted unto God; and to the churches, thus favoured of the Lord, it is estimated, that *nine hundred* souls have been added. Encouraging accessions have, also, been made to many of the churches, under the care of our missionaries, where no unusual excitement has existed; and the whole number of additions from the world, to all the churches served by the missionaries of the Board, is estimated at *two thousand*. Surely, beloved brethren, “This is the Lord’s doing: it is marvellous in our eyes.” To those who were *lately* sighing in the wilderness, and weeping by the water courses, because there were, none to lead them into green pastures, and beside the still waters; “How beautiful,” *now*, oh, “how beautiful, upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.” We charge you to remember, brethren, that these saints in the desert, have been comforted and blest; and these two thousand sinners in the “waste places, have been arrested and hopefully converted, by the humble *instrumentality* of self-denying and devoted *Missionaries*—the Missionaries of your own church—the Missionaries whom you, yourselves, have assisted to sustain by your prayers and contributions. And now, beloved, in view of the facts presented, and in the sacred name of *Him* who bought you with his own blood, let us affectionately and solemnly ask you, Shall these successful Missionaries be compelled to retire from the interesting fields they occupy? Shall the gathered flocks, to whom they minister, be again left without spiritual shepherds? Shall the tender lambs, who have been collected from the wilderness, be resigned to beasts of prey? We anticipate your answer. We are sure you would reply, no, never, no! And cheerfully, most cheerfully do we join you in this solemn negative. But *how* shall these heart rending occurrences be prevented? Missionaries are but men; most of them, like their

divine exemplar, are *poor* men; and, not a few of them, have to provide for the support of families. They have been sent expressly to preach, also, to the *poor*; and unless they are sustained, in part, by the contributions of the churches, necessity will compel them to abandon their present stations, and seek a competency, for their wives and little ones, in more favoured sections of the country. Are you ready to say, brethren, let them appeal, in their necessities, to the Board of Missions for assistance? That appeal has been made already. The Board have heard it—felt it—and, under its constraining influence, they have solemnly pledged for their relief, the faithfulness and liberality of the churches, whose almoners they are; and now, we importunately solicit from *you* a portion of those pecuniary means, by which their pledges are to be redeemed. In conclusion, brethren, we frankly disclose to you,

4. THE PECUNIARY EMBARRASMENTS OF THE BOARD.

It has long been the settled purpose of the Board of Missions, *never to withhold a commission*, from any duly qualified labourer who was willing to engage in their service, on account of their *immediate want of the funds* required for his support in a missionary field. And although their treasury has frequently been empty, and sometimes overdrawn to a large amount, yet they have never dared to turn away their ears from the cry of the needy, and stay the footsteps of a herald of the cross who was ready to minister to their spiritual wants, because the churches whom they served had failed to furnish them with the necessary resources. They have had confidence both in the ability and disposition of those churches, to enable them ultimately to fulfil all the pecuniary engagements, into which they deemed it necessary and proper for them to enter, for the successful prosecution of the benevolent enterprise in which they are engaged. From past experience, we are fully satisfied, that this confidence has not been misplaced. The time was, brethren, and that time is no further distant than the year 1828, when the income of the Board of Missions, for twelve months, amounted to no more than 2400 dollars. This fact was, indeed, humiliating, mournful, and discouraging—but the real and tried friends of the Board, were not even then utterly disheartened, their efforts were not suspended. “They were troubled on every side, yet not distressed; they were perplexed, but not in despair;—cast down, but not destroyed.” Out of darkness there arose light; from their very weakness, they gathered strength. They were strong in the Lord, and in the power of his might. They gathered up the mantles of the departed saints, who had laboured with them in the missionary enterprise in better days, they smote upon the deep and turbid stream which impeded their progress, they called upon the God of Elijah, and moved onward. The Board of Missions was reorganized, its plan of operations was improved, the sphere of its labours was greatly enlarged, a spirited appeal was made to the liberality of the churches; and in the short space of only three years, they had the unmingled satisfaction of reporting to the General Assembly, that their Missionaries had been increased from 31 to 233; and their resources, from *twenty-four hundred dollars* to nearly as many *thousands*! Under the powerful influence of these delightful recollections of the *past*, you will not think it strange, beloved brethren, when we seriously assure you, that, although the treasury of the Board, is at the present moment *overdrawn*, to the amount of 6000 dollars; and although this amount, and at least *ten thousand dollars* in addition, will be required at our hands by the month of June next, we nevertheless entertain the most animating and consoling hopes for the *future*. Nor will you be either surprised or offended, if, in view of the statements we have now submitted, with impassioned earnestness and strong expectation, we repeat our supplications to you,—as patriots, as philanthropists, as Presbyterians, as *Christians*—for immediate, liberal, pecuniary assistance. We ask your contributions—in the name of our needy Missionaries and their dependant fami-

lies—in the name of the many thousands of the perishing poor whom they serve in the gospel; in the name and as the servants of the highest judicatory of the Presbyterian Church in these United States; and in the name, which is above every name, of the ever glorious Head of the Church militant and triumphant—even of Jehovah Jesus, who, for the encouragement of pious liberality, said when upon earth, “whosoever shall give a cup of cold water to a disciple in the name of a disciple, shall not lose his reward”—and who will say, upon the throne of judgment, when he places on the brow of the objects of your charity the crown of eternal glory, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

MISSIONARY CONVENTION AT CINCINNATI, O.

As we have no doubt, many of our readers will be extremely anxious to obtain the earliest information, respecting the proceedings of this convention on the subject of Domestic Missions, we present them with a brief abstract, which we have prepared, from the “Standard,” and the “Cincinnati Journal.” It should, however be previously stated, that the calling of this Convention was occasioned by the following recommendation of the last General Assembly. viz—

“In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommend to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, Illinois and the Presbyteries connected with the same, to correspond with each other, and endeavor to agree upon some plan for conducting Domestic Missions, in the Western States, and report the result of their correspondence to the next General Assembly. It being understood that the brethren in the West, be left to their freedom, to form any organization, which in their judgment may best promote the cause of missions in these States:—and also that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this correspondence provided they desire it.”

On Wednesday, the 23d of Nov. at 11 o'clock A. M. the Convention met in the 3d Presbyterian Church, in the city of Cincinnati, Ohio, and was opened with a sermon by the pastor, of said church, the Rev. James Gallaher, from Isaiah liv. 17th “*No weapon that is formed against thee shall prosper.*”

After the congregation was dismissed the Convention was called to order by appointing Rev. James Blythe D. D. chairman pro tem., and the Rev. Messrs. A.

O. Patteson and Samuel Steel temporary clerks. Rev. Messrs. T. D. Baird, J. Gallaher, and R. J. Breckinridge, were appointed a committee of elections. Convention had a recess till 3 o'clock.

After recess, Convention met. The committee of elections reported. Delegates present.

SYNOD OF PITTSBURGH.

Redstone Presbytery, Rev. A. O. Patterson. Ohio Presbytery, T. D. Baird, A. D. Campbell, J. K. Cunningham, Ministers—Robert Highland Elder. Blairsville Presbytery, Rev. W. Hughes. Washington Presbytery, J. Stockton, J. McCulsky, Ministers, R. McKee, J. McFerran, Elders. Hartford Presbytery, Rev. M. McLean. Steubenville Presbytery, C. C. Beatty.

SYNOD OF OHIO.

Columbus Presbytery, Rev. J. Hoge, D. D. James Eels. J. J. Laughery, Elder. Presbytery of Athens, Rev. R. G. Wilson D. D. J. B. Miles, Elder. Richland Presbytery, Rev. T. Barr.

SYNOD OF CINCINNATI.

Miami Presbytery, Rev. M. G. Wallace, Rev. D. V. McLean, W. Lowry, Elder. Presbytery of Cincinnati, Rev. Messrs. J. Thompson, J. Gallaher, Asa Mahan. Elders, J. Warren, R. Boal, S. Newell.

SYNOD OF KENTUCKY.

Louisville Presbytery, Rev. A. Cameron, S. Harbison, Elder. West Lexington Presbytery, Rev. Messrs. J. Blythe, S. Steele, R. J. Breckenridge, Elder. Ebenezer Presbytery, Rev. Messrs. D. Whitney, W. Breckenridge, Elders, T. P. Smith, W. Hodge. Transylvania Presbytery, Rev. J. D. Paxton.

INDIANA SYNOD.

Madison Presbytery, Rev. J. H. Johnson, J. Sullivan, Elder. Salem Presbytery, Rev. R. C. Cressy, E. Ayers, Elder. Indianapolis Presbytery, Rev. J. R. Moreland, J. Covert, Elder.

SYNOD OF WESTERN RESERVE.

Detroit Presbytery, J. M. Wead.

Cleveland Presbytery, Rev. D.W. Lathrop.

The Rev. James Blythe, D. D. was elected Moderator, and the Rev. Messrs. A. O. Patterson, S. Steel, Clerks.

Rev. Messrs. Baird, Stockton, Paxton and Mahan, and Elders, R. J. Breckinridge, and Boal, were appointed a committee, to whom was referred all the communications directed to the Convention.

On motion, the Rules which govern the General Assembly in debate, and the minute of the West Lexington Presbytery, so far as it relates to Missions, were adopted as the rules of the Convention.

On motion, resolved, that Presbyteries, represented in the Convention by delegates or letters, shall be entitled to as many votes as in the General Assembly on all subjects of Missions, so far as instructed. Adjourned.

Thursday, 9 o'clock, A. M. the Convention met, and was opened with the usual services.

The committee to receive papers reported; and a resolution was passed, that all documents forwarded to the Convention on the subject of Domestic Missions, should now be read.

Communications were read from the Presbyteries of Alleghany, Erie, Redstone, Blairsville, Steubenville, Grand River and Portage.

A communication was laid on the table by the committee, from two persons within the bounds of the Presbytery of Portage, purporting that they were, as they believed, the only ruling Elders in said Presbytery, and that they were in favour of the General Assembly's Board of Missions, and opposed to an Independent Society, recommended in the communication from that body. The whole day was spent in discussions relating to this document; and the Convention adjourned till 7 o'clock in the evening.

Pursuant to adjournment, the Convention met in the 1st Presbyterian Church, at 7 o'clock, in the evening. Resumed the consideration of the communication from the two Elders, within the bounds of Portage Presbytery; a motion for indefinite postponement being under consideration.

After some debate, it was voted that it should not be indefinitely postponed. It was then voted that it be laid on the table for the present. The clerk then proceeded to read communications from the Presbyteries of Richland, Lancaster, Miami, Kaskaskia, Vincennes, West Lexington, Missouri, French Broad, Mississippi, Muhlenburgh and Washington.

It appeared from Reports read, that a

majority of the Presbyteries represented in the Convention were decidedly in favour of the General Assembly's Board of Missions.

R. G. Wilson, D. D. Cameron, Patterson, Moreland, D. V. McLean, Whitney, ministers, and Harbison, Boal and Newell, elders, were appointed a committee to draft a plan of Domestic Missions, and report to the Convention as soon as practicable. Adjourned.

Friday, Nov. 25, 10 o'clock, A. M. The Convention, pursuant to adjournment, met in the 3d Presbyterian Church. After some ordinary business and a season of worship, a long debate took place, whether the Portage Presbytery should be permitted to vote in the convention. The final decision was in their favour, inasmuch as there was not sufficient evidence before the Convention to prove them unpresbyterial in their acts.

Messrs. Smith, Paxton, Campbell, and R.G. Breckenridge were appointed a Committee to report the state of the Presbyteries in the great valley, so far as information could be obtained—namely, to ascertain how many Presbyteries were represented personally in the Convention, how many by letter, and how many remained unreported.

The Committee appointed last evening reported a plan with a circular, which was read and accepted.

Saturday, 9 o'clock, A. M. The Convention met, and after being opened, the committee, on the communications from Presbyteries, made a report, which, after a motion to amend it, and a protracted discussion, was adopted, and is exhibited in the final decision of the Convention.

The report of the committee of nine, embracing a plan of Domestic Missions, and a circular, was again read, and a vote was passed to consider it by paragraphs. On the reading of the first paragraph, a motion was made by the Rev. J. Gallaher, to postpone the plan under consideration, with a view of introducing a substitute, which he read, providing for the establishment, by the General Assembly, of a new Board in the West, to be unconnected with either the Board of the Assembly, or the A. H. M. Society; but to be at liberty to receive aid from either; and to be prohibited from examining into the theological opinions of the Missionaries they might employ.

The plan proposed by the committee of nine was, the General Assembly's Board of Missions as now organized, and in successful operation.

After some discussion on Mr. Gallaher's motion, the convention adjourned to Monday morning, 9 o'clock.

Monday, 9 o'clock, A. M. The Con-

vention met, and shortly after the reading of the minutes, the Rev. R. G. Wilson, D. D. the Rev. D. L. Lathrop, and R. J. Breckenridge, were appointed a committee to report on the communications from Synods.

The consideration of Mr. Gallaher's motion was resumed, and the discussions on this motion were continued until the Convention adjourned.

Tuesday, 9 o'clock, A. M. After the opening of the Convention, the discussions on Mr. G's motion were resumed, and continued until the hour of recess—after which, the committee on the communications from Synods made a report, which was adopted.

The discussions on Mr. Gallaher's motion were resumed and finished, and the question being taken by ayes and noes, the motion was lost—

Ayes. Messrs. Miles, Gallaher, Hopson, Mahan, Warren, Boal, R. J. Breckenridge, Whitney, W. Breckenridge, Smith, Paxton, 4, Johnston, Sullivan, Cressy, Ayres, Lathrop 4, Weed 2, Hoge, Eels 2.—28.

Nays. Messrs. Paterson, 4, Baird Campbell, Cunningham, Highland, 3, Hughes, 4, Stockton, McCluskey, McKee, McFerran, W. McLean, 4, Beatty 4, Wilson, Barr, Wallace, D. V. McLean, Lowrey, Newell, Cameron, Harbison, Blythe, Steel, Hodge, Moreland, Covert.—41.

After a recess, the report of the Committee of nine was read. A substitute was proposed by Mr. Breckenridge and having been discussed, at some length, the Convention adjourned.

Wednesday, nine o'clock, A. M. The Convention having been duly constituted, a motion was made by the Rev. Dr. Wilson, to postpone the whole business before the Convention, for the purpose of taking up a substitute, which was read. Two motions for amendment having been made and negatived, the motion for postponement was carried and the substitute was adopted by a vote of 54 to 15, and is as follows:

"Whereas, it appears from the report of the committee to receive and report all written communications to the Convention, that of the Presbyteries in the Valley of the Mississippi, fifteen entitled to forty two votes have not been heard from. That one entitled to two votes, is in favor of both Boards as they now exist—that one entitled to four votes, is in favor of the American Home Missionary Society—that two entitled to eight votes, are in favor of an Independent Western Society—that one entitled to two votes, is in favour of an ecclesiastical supervision, and opposed to volun-

tary associations—and that seven entitled to twenty-two votes, are in favor of the General Assembly's Board in its present organization; and whereas, twenty Presbyteries entitled to seventy votes, being actually present in the Convention, a plan for the establishment of a Western Board of Missions, under the care of the General Assembly, after a full discussion, has been rejected by a vote of forty one to twenty eight, and as it appears to the Convention from these facts, that no arrangement, into which we can possibly enter, is likely to reconcile conflicting views on this subject; that so far from healing divisions, or restoring peace to the churches by any new expedient, they would only tend to multiply the points of difference and increase the evil, therefore, resolved, that under these circumstances they deem it inexpedient to propose any change in the General Assembly's mode of conducting Missions, as they fully approve of that now in such successful operation, and that the purity, peace, and prosperity of the Presbyterian church materially depend on the active and efficient aid, the sessions and presbyteries, under its care, may afford to the Assembly's Board."

The following resolution was submitted by Mr. Sullivan:

Resolved, That this Convention, notwithstanding the preference avowed for the Assembly's Board of Missions, unite with the General Assembly of the Presbyterian Church in feelings of regard and affection for the American Home Missionary Society, and rejoice in the hope that by the aid of that Society, many of the destitute churches in the Valley of the Mississippi, will be supplied with the stated preaching of the Gospel and many souls converted to God.

Mr. R. J. Breckenridge moved an indefinite postponement of this resolution. After considerable discussion, this resolution was indefinitely postponed by a vote of 42 to 27.

Ayes—Paterson, Baird, Campbell, Cunningham, Highland, Hughes, Stockton, McCluskey, McKee, McFerran, W. McLean, Beatty, Barr, Wallace, D. V. McLean, Lowrey, Cameron, Harbison, Blythe, Steele, R. J. Breckenridge, Hodge, W. Breckenridge, Moreland, Covert.—42.

Nays—Wilson, Miles, Gallaher, Thompson, Mahan, Boal, Warren, Whitney, Smith, Paxton, Johnston, Sullivan, Cressy, Ayers, Hoge 4, Weed 2, Lathrop 4.—27.

A resolution was adopted by the Convention to publish a minute statement of their proceedings in a pamphlet form,

for distribution among the churches in the Valley of the Mississippi.

After an address from the Moderator, the Convention united in singing and prayer, and adjourned *sine die*.

The following is the state of the Presbyteries in the Valley of the Mississippi, as they were presented to the Convention, in reference to the subject of Domestic Missions.

Presbyteries,	Del.	present.	No.	votes.
1. Hartford,	-	1	-	4
2. Redstone,	-	1	-	2
3. Steubenville,	-	1	-	4
4. Washington,	-	4	-	4
5. Ohio,	-	4	-	6
6. Blairsville,	-	1	-	4
7. Detroit,	-	1	-	2
8. Cleveland,	-	1	-	4
9. Columbus,	-	3	-	4
10. Richland,	-	1	-	4
11. Athens,	-	2	-	2
12. Miami,	-	3	-	4
13. Cincinnati,	-	6	-	6
14. Salem,	-	2	-	2
15. Madison,	-	2	-	2
16. Indianapolis,	-	2	-	2
17. Louisville,	-	2	-	2
18. Transylvania,	-	1	-	4
19. West Lexington,	-	3	-	4
20. Ebenezer,	-	4	-	4
		45		70

Alleghany 2 votes,	{	In favour of ecclesiastical supervision, and opposed to voluntary associations.
Grand River, 4 votes, Ind. M.S. for West. Portage, 4 do. do. do.		
1. Erie, 4 votes,	{	In favour Assembly's Board, and represented in Convention by letter and entitled to 22 votes.
2. Lancaster, 4 do.		
3. Vincennes, 2 do.		
4. Kaskaskia, 2 do.		
5. Muhlenberg, 2 do.		
6. Mississippi, 4 do.		
7. W. Tenn. 4 do.]		

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Missouri, 4 votes—in favour of both Boards as they now are.

French Broad, 4 votes—in favour of the Am. H. M. Society.

Presbyteries not heard from.* votes.

1. Huron,	-	-	-	4
2. Trumbull,	-	-	-	2
3. Chillicothe,	-	-	-	4
4. Oxford,	-	-	-	4
5. Crawfordsville,	-	-	-	2
6. Sangamon,	-	-	-	2

* Of these 15 Presbyteries which were not heard from by the Convention, the seven following are auxiliary to the Board of Missions, viz. Oxford, Chillicothe Crawfordsville, Abingdon, Holston, Shiloh and Western District.

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7. Illinois,	-	-	-	2
8. Abingdon,	-	-	-	2
9. Union,	-	-	-	4
10. Holston,	-	-	-	4
11. Shiloh,	-	-	-	2
12. North Alabama,	-	-	-	2
13. South Alabama,	-	-	-	4
14. Tombigbee,	-	-	-	2
15. Western District,	-	-	-	2
Total,	-	-	-	42

PRESBYTERY OF ABINGDON, VA.

Extracts from the minutes of Abingdon Presbytery, convened at Glade Spring church, on the 12th day of October, 1831.

Resolved, That this Presbytery now become auxiliary to the Board of Missions of the General Assembly.

The Rev. Stephen Bovell, D. D. Rev. David R. Preston, James Vance, and Mitchell Robinson, were appointed as the Executive Committee of this Presbytery. A true copy of record.

Attest, ALEX. McEWEN.

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. W. J. BRADFORD, Virgil, New York, November 15th, 1831.

"Good Fruits."

The state of our society is at present prosperous, though, we cannot say that there is so general an excitement among us, as there was last spring: the fruits of that revival are still seen and enjoyed—all the members recently added to the church, appear well, and indeed all the members of our little church are walking orderly.

To our *Temperance Society* fifty-five have been added since my last report, several of whom have till of late been quite opposed to a total disuse of ardent spirits, and one of them was far gone in intemperance. An extraordinary effort has been made in this cause by the distribution of some of the best Tracts on this subject. And from the success that immediately attended, it appears that many of our citizens need only to be enlightened, and they are ready to give their influence in favour of this good cause.

Our Tract Society is in operation, and the monthly distribution affords a gospel message not only to every family in our Society, but to all in the vicinity; so that many who but rarely attend public worship have in this way the truth brought to their doors, and if we do not see great fruits in the conversion of souls, we see prejudice giving way, and the light of divine truth shining into the

minds of many who were in gross darkness.

A whole church engaged in a Sabbath School.

The most *pleasing* feature of our society however, is presented by our Sabbath School, which till the late revival was in a languishing state. Some weeks since, we formed a respectable library, and our Church unanimously resolved to join the school.

Instruction is given during the intermission between divine service on the Sabbath; so that a large majority of our assembly at once constitute a Sabbath School, and engage in the recitation of a portion of scripture previously assigned them. Here may be seen in regular classes the aged, fathers and mothers in our Church, the middle aged, the youth and little children; all pleased and delighted with searching the scriptures—and the reading of such books from the library as serve to explain to them the word of God. And surely if there is any part of the vineyard which I attempt to cultivate more pleasant and more promising than the rest, it is in the superintendence of this school. If the seed, though it lie long in the earth deceive not the hope of the husbandman, is there not good reason to hope that here shall be an abundant harvest.

From the Rev. A. SCOVIL, Columbiaville, New York, November 22d, 1831.

With lively feelings of gratitude I would state that the cause of the Redeemer is advancing in this extensive, but hitherto, neglected region. The movements of improvement, however, are not so rapid as perhaps the glowing fervour of benevolence would desire—they are rather gradual, yet they are extensive and manifestly visible—running into all the relations and departments of life.

Additions to the Church.

A very laudable attention is paid to the preaching of the gospel. The meetings are full, and oftentimes exceedingly interesting—some few are rejoicing in the hope of the glory of God—and others appear to be inquiring the way to Zion. Since my last report eleven more have been added to the church, and two more elders have been ordained. It is hoped there will be several to come forward at our next communion.

A house of worship erecting.

The building which the Church is erecting, is raised and enclosed, and is fast going on to completion. If the anticipations of its friends are realized, when

finished, it will be no small acquisition in the cause of truth and righteousness.

Flourishing Sabbath Schools.

Our Sabbath Schools are flourishing—they contain between three and four hundred teachers and children. The libraries are good, and generally the attendance punctual. The friends of Sabbath School instruction in this county, have resolved to supply every scholar in it with a copy of the New Testament—the gospel of salvation.

Progress of Temperance.

The temperance cause is also advancing. The society which was not long since established amongst us with few members, would now probably include more than one hundred—and this number is continually increasing. To promote the objects of temperance, agencies have been and are now to be employed throughout the county—also circulars on this subject have been distributed, and they are now going down to every habitation in this region, and I believe in the state—to the high and to the low—to the palace and to the cottage.

Increase of Missionary efforts.

The missionary cause is likewise more prosperous. A deeper interest is felt on this subject and greater efforts are making to reclaim the desolations of this county—already two or three Missionaries have been stationed in different parts of it—and more would be desirable if they could be obtained—the field is white and ready for the harvest, but the labourers are few—when shall the number be increased; and when shall those who are already engaged, feel and act as the interests of Zion, as the interests of a dying world demands. May the period soon arrive.

PENNSYLVANIA.

From the Rev. P. HASSINGER, Pittsburgh, Oct. 26th, 1831.

Since my return to Erie co. which was on the 25th of June, my labours have been confined to three Congregations, viz. Waterford in Erie co. and Harmonsburgh and Northbank in Crawford, co. Pa. The distance between the Congregations is considerable, and therefore renders my labours more arduous. But, sir, to hear the inquiry made by many "What shall we do to be saved," makes one forget fatigue, and stimulates to more vigorous action.

In Waterford congregation, fourteen miles south of the town of Erie, the attention to preaching has been good and considerable seriousness has prevailed for several months,—at a late commu-

nion season *four* were received on examination and one on certificate. Between twenty and thirty are under exercise of mind. There are here two Sabbath Schools, one Temperance Society and two prayer meetings. In Northbank Congregation, situated about twenty miles west of Meadville, there is one Sabbath School, two praying societies, and one Bible Class. In this congregation they are very much in want of a church, and have taken measures for the erection of one in the ensuing year. We have been obliged to meet in the woods for preaching; and it has been truly gratifying to see, with what decorum and deep attention the multitudes have attended on the means of grace. On a sacramental occasion *ten* were received on examination, into the Church.

In Harmonsburgh Congregation, nine miles west of M. more than usual seriousness prevails. They have a Temperance society, a flourishing Sabbath School, a prayer meeting and a Bible Class—at a late communion four were received on examination and eighteen professed to be inquiring the way of salvation.

From Mr. W. A. STEVENS, dated West Chester, Pa. December 6th, 1831.

My public administrations which have been held in the court-house, have been remarkably well attended. The audience at present is larger than can be well accommodated; many appear deeply interested in the truths which are communicated, and I have reason to believe that my labours are not altogether in vain.

I have formed two Bible Classes, which afford much ground of encouragement. One consists of 19 young ladies—the other of 14 young gentlemen—they are both well attended and promise to be a very salutary mean of grace, in a town like this, which is in a great degree destitute of religious instruction.

Efforts to erect a house of worship at West Chester.

I am happy to state that a general and unusual anxiety is manifested on the part of the inhabitants of West Chester, for the erection of a presbyterian church. My efforts have been directed towards this object, and I have been agreeably surprised at our prospect of success.

In addition to a lot of ground, which has been offered us by a generous individual of the town, we have already upon our list of subscribers names to the amount of \$990. From the congregation of Brandywine, under the pastoral care of the Rev. J. N. C. Grier, we have received the additional sum of \$100. The

amount, which I am warranted to believe, from a moderate calculation, we shall collect in this town *alone*, is \$1500. If the remaining congregations of this county will look at the example of Brandywine, and "go and do likewise," together with what in all probability we shall receive from the city of Philadelphia and other places, I entertain no doubt of there being a fine and commodious house erected in West Chester during the ensuing season.

OHIO.

From the Rev. JOHN S. WEAVER, dated Bellbrook, Greene county, Ohio, October 8th, 1831.

Since April last my Sabbaths have been occupied in the following manner, viz. attend the Sabbath School from nine till a few minutes before eleven;—at eleven commence public worship, after which instruct a Bible Class for one hour, then, have public service again which, latter service usually consists of a lecture on the bible class lesson; this brings three o'clock, then preach in some neighbourhood at five.

I have not kept an exact account of the number of sermons preached in the course of the year, but I think not short of 220. Organized one Sabbath School, with ten teachers—greatest number of scholars seventy—average number, about fifty—library worth fourteen dollars—Bible Class continued, average, twenty-five pupils. One Tract Society organized, and about eight thousand pages of tracts put in circulation. Received on examination thirteen, on certificate six—baptised eight adults, and eight infants.

The prospects of the church here, becoming permanent, are increasing, though there are many things to discourage. Intemperance and Sabbath breaking are prevalent sins among us, though there is some reformation in both these matters; and I hope that by giving the people "line upon line," by the blessing of the great Head of the Church, we may yet see a much greater reformation.

From the Rev. ADRIAN ATEN, dated New Jersey, Warren county, Ohio, October 19th, 1831.

The year, for which I was commissioned to labour in this congregation, is now closed. During the year I have preached 147 times; administered the sacrament of the Lord's supper four times: baptised two adults and eleven infants; and ordained two ruling elders. Six have been received into the commu-

nion of the church on examination, and one on certificate. I have attended weekly prayer-meeting and the monthly concert regularly. These meetings, however, have not been very well attended during the summer, but we have still been able to continue them. We have an encouraging Sabbath School of about one hundred scholars, to which I have endeavoured to give as good attention as I could. We have a Foreign Missionary Association; a Temperance, Bible, Tract, and Domestic Missionary Society. All these have received assistance more or less from the congregation. We have raised twenty dollars for the Board of Missions, and about the same amount for the Foreign Mission Society. The monthly distribution of Tracts has been attended to since the month of January.

INDIANA.

From the Rev. T. E. HUGHS, dated Dunlapville Union county, Indiana, November 11th, 1831.

Progress of morality and religion in Dunlapville.

The cause of religion is upon the whole much more favourable in this part than at any time heretofore; much good we have reason to believe has been effected through the preaching of the word, and other religious efforts. Our last communion season in September was peculiarly solemn and interesting. A few weeks previous, every effort was made to arouse professing christians to a sense of their duty, especially of making earnest and importunate prayers for the blessing of God upon their own souls and those around; and the communion season gave evidence that they had indeed been in earnest, and that God was the hearer of prayer. The meeting continued four days; an awful solemnity pervaded the assembly, many were weeping, and even some of the most hardened seemed to feel that the Most High was there. What the result of these convictions will be is known alone to him who searcheth the hearts. Three hopeful converts united with us on examination, and three on certificate; one of the latter has since gone, we trust, to join the assembly of the first born on high; she died triumphing in her blessed Saviour.

The meetings for religious worship are now more numerous and punctually attended; family duties are steadily attended to by all the heads of families in the Church; every male member willingly takes an active part in the prayer meetings. More than one hundred families are supplied monthly with a religious tract. I lately spent three weeks in succession in family visitations; much

good has resulted from this, as appears especially from the regular attendance upon the means of grace. Upon the whole, in a review of the past year, we have reason to thank God and take courage; the beginning was indeed under a cloud, there has been much imperfection, but the sun of righteousness has arisen, and the blessed spirit has exhibited his influence upon the hearts of men.

From the Rev. DAVID MONFORT, dated Franklin, Johnson county, Indiana, October 11th, 1831.

An interesting communion season.

Since my last, the church of Franklin has been divided, and a new church has been organized, three and a half miles west of town. The new church has had the Lord's supper administered once since its organization. The meeting was, as has been long customary in the west, a four days meeting, not a camp meeting. From the commencement to the close, the season was a peculiarly interesting, and I think very profitable one. It was evident that the divine Spirit was among us to revive and quicken his people, and to awaken the impenitent. Ten persons, and these mostly in the bloom of life, were added on examination, and partook with us of the holy supper, for the first time. Two adults received the ordinance of baptism. Since the communion, four others, young persons, have been admitted on examination, one of whom was baptized—two others have conversed with the session, who, on account of conscientious difficulties in their own minds, have not yet been received; while several others it is believed are anxiously concerned. It is proper to state, that in the division of the church about half the members fell under the new organization. The Lord's supper has been administered twice in Franklin since my last. Eight have been added there; three on examination, the others on certificate. One adult baptized. We have in this destitute region, as you are no doubt apprized, many calls abroad, to supply our vacancies and to assist brethren at communions. I have been under the necessity of being absent very frequently during the summer season in obeying such calls. With these exceptions, my time has been mostly spent in Franklin and in the new church, called, as might have been stated before, Hope-well. These places have been visited alternately. The afternoon of each Sabbath has been spent in Bible examinations, which are usually closed with a lecture. We use the Union questions.

Our Bible Classes have generally been interesting, and with a few exceptions, well attended by both congregations and by all classes. We make this a regular part of the worship of the Sabbath, and we do consider it a very profitable business. In my absence, the elders, or some other persons have been in the habit of conducting the examination. I will further state, that there is a Sabbath School pretty well attended in each congregation. In the new congregation, prayer meetings, and the Monthly Concert are attended to likewise, during a part of the summer. I have preached to them regularly on a week-day, and to pretty full assemblies.

ILLINOIS.

From the Rev. B. F. SPILMAN, dated Golconda, Illinois, October 31st, 1831.

Streams in the desert.

I have, during the pleasant season of the year preached on a week day in each month in a remote corner of Sharon congregation. This is a settlement in which are found several members of the Church: and should the great Head of the Church favour them, they will probably before long be sufficiently numerous to be organized into a new Church. In order to prepare the way for this we have held a sacramental meeting there, in addition to the one held at the church. At these two meetings 7 were received into communion on examination and 2 on certificate, making a total of 9 added to Sharon Church this fall. Another sacramental meeting I attended was at Gilead Church in Jefferson county. This is a very interesting little band that has been lately gathered. There were three added to it during this meeting, on examination. The ordinance of the supper had not been administered here since the formation of the church, in the month of February last. Consequently all who had been received on examination, commemorated the dying love of their Saviour for the first time. Only seven, out of 23 or 24, had ever enjoyed that privilege before.

An aged saint refreshed.

You will bear with me while I tell you one circumstance, which deeply interested my feelings. A very aged lady who had settled in the State of Indiana from one of the Carolinas, and from thence to this State, had been ever since she left the south, deprived of the ordinances of Christ's house. She being very old had thought probable that she should never again see the Lord's table, in her own

church, while she lived. But the Lord followed her in the wilderness. "She was glad when they said unto her let us go unto the house of the Lord." Having set down, and again enjoyed the long wished for privilege; with a full heart, she said in the language of Simeon, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." We thought it good for us to be there! I thought, what a privilege for a poor, unworthy minister thus to stand by and see, while the Lord visits his saints with his salvation! It is surely a rich reward for all our toils.

Our four days meeting at this place (Golconda) was also interesting; 6 more were on that occasion added to this Church; 5 on examination, and one on certificate. Several more appeared to be under deep and pungent convictions. The sacramental meeting at Shawneetown, we trust will result in much good. Christians were refreshed, and much solemnity was manifest.

During the four months past, I have travelled 1070 miles; preached 65 sermons; administered the Lord's supper 6 times, and assisted twice more; received into communion on examination 16; on certificate 3, total 19; baptised 2 adults and 13 infants; visited 42 families; attended the Bible Class 6 times; visited and addressed Sabbath Schools 8 times; and distributed many tracts.

KENTUCKY.

From the Rev. HUGH PATTEN, dated Elkton, Todd county, Ky. Nov. 23d, 1831.

Revival in Elkton, Ky.

I have delayed the present report, that I might know the result of some good appearances, in the bounds of my labours; and although I have not the pleasure of reporting a very large ingathering; I have to say, that the Lord has done great things for us, whereof we are glad. I had been directed, by the Presbytery of Muhlenburg, to supply a few Sabbaths in this place, during the summer and fall. At my time of supplying, I administered the Lord's supper, on which occasion I preached six times, and gave several exhortations. Before the close of the meeting much seriousness was manifested. Since that time, (October,) about 40 have professed a hope of salvation. Some have united themselves with other branches of the church. At our approaching communion we expect five or six of the new converts to unite with the Presbyterian church in this place. The work is still progressing.

TENNESSEE.

From Mr. T. G. PORTS, dated Blountville, Sullivan county, Tennessee, Nov. 15, 1831.

I have been labouring within the bounds of the Blountville and Fork congregations, ever since my introduction to them. In Blountville we have a good brick church; in the Fork not so good an one: both are unfinished; but the people are beginning to say, "Let us rise up and build." In the Fork congregation, there are two Sabbath Schools. They were formed the latter end of August, and have been increasing in numbers ever since. One of them now contains eighty-two scholars; the other forty-three. The people seem to be regular and orderly in their attendance on divine worship, and to rejoice at the word of the Lord. I preach twice to them every third week. The rest of my time I give to the Blountville congregation: this is larger than the other. There are six Sabbath Schools connected with it, containing two hundred scholars. All these schools, and those in the Fork, have libraries, and are in a fair way to do good. A number of the most intelligent, pious and devoted people in the township have entered them as teachers. I visit the schools, in rotation, on the Sabbath, after preaching, and address the children, with their teachers, and relations, &c. Besides preaching twice on the Sabbath, I deliver a lecture in Blountville every Wednesday night. A prayer meeting, on Sabbath evenings, is, also, kept up. The day before yesterday was our communion season in Blountville. We held a four days' meeting, commencing on Friday and ending on Monday. Mr. Ross and Dr. Bovell assisted. About one hundred and fifty communicants took their seat at the table of the Lord. We have reason to believe, that many were refreshed by the presence of His Spirit. Several anxious persons came forward, with streaming eyes, to enquire what they should do to be saved: but only one was added to the church. Oh, that our eastern brethren would pray for us!

ALABAMA.

From the Rev. J. H. GILLESPIE, dated Somerville, Alabama, November 13th, 1831.

Results of a year's labour.

I have consented to remain here another year, believing that I have been useful, and that my prospects for usefulness are brightening. When I came here a year since, there was but one Sabbath School in the county, there was no monthly concerts of prayer, or female

prayer-meeting, there were no Bible classes or Missionary Societies, now we have twenty-five Sabbath Schools in the county; twelve of which I organized myself, and the others I assisted brother Adams to organize. To each of these schools there are libraries attached, worth from ten to twenty dollars; there are also about one thousand persons attached to them, either as teachers or as scholars. Now both concerts of prayer are well attended, and we have a very interesting female prayer meeting. Both congregations are now organized into large Bible Classes, and have recently become auxilliary to your Board of Missions. The county Bible, Tract, and Temperance Societies, which were languishing when I came here, are now in successful operation.

Revival in the churches of St. Marks and New Providence (Alabama.)

At a recent meeting, God in his boundless benevolence was pleased to pour out his Spirit upon us, not in torrents but as the gentle dew drops; fifteen persons were added to the churches of St. Marks and New Providence, one by certificate, the rest by examination; fourteen others were rejoicing in hope before the meeting closed, and many others were deeply awakened, and were caused to cry out in the anguish of their hearts, "men and brethren what must we do to be saved." Among those who connected themselves with the church was an aged mother with her little son of fourteen, both were rejoicing in hope. They stood up together and, in the face of a very large assembly, professed their allegiance to their Saviour, and received the ordinance of baptism, and together they sat down around the table of the Lord and partook of the emblems of his broken body and shed blood. The ordinance of baptism was administered to seven adults and fourteen infants. Better than two-thirds of those who made a public profession of religion were connected with our Sabbath Schools, either as teachers or as scholars. This fact confirms me in the opinion, that more can be done in this country in its present state, by the instrumentality of Sabbath Schools than by any other single means. In consequence of the efforts I have made in this cause, I have now places of preaching all over the county, where I can have large and interesting congregations; and I have call upon call which I have not time possibly to attend to.

NUMBER AND LOCATION OF MISSIONARIES.

The following table exhibits the whole number of Missionaries, (except twenty

or thirty voluntary Agents,) who have been employed by the Board of Missions, since their last Annual Report was laid before the General Assembly, in the *different States and Territories*.

New York,.....	40
New Jersey,.....	4
Pennsylvania,.....	34
Delaware,.....	2
Maryland,.....	3
Virginia,.....	14
North Carolina,.....	15
South Carolina,.....	1
Georgia,.....	2
Ohio,.....	45
Indiana,.....	8
Illinois,.....	12
Missouri,.....	2
Kentucky,.....	7
Tennessee,.....	8
Mississippi,.....	3
Alabama,.....	4
Louisiana,.....	2
Michigan Territory,.....	2
Arkansas Territory,.....	1
Florida,.....	2
Lower Canada,.....	1

From this statement it appears, that 126, out of the 212 Missionaries of the Board, are located South of the Potomac River and West of the Alleghany mountains; and the fields occupied by 105 of them, are embraced in the Great Valley of the Mississippi. We mention these facts to show, that the Board have not been unmindful of the pledge given to the churches in the Valley in their last Annual Report, to "*use their best endeavours, to supply in the course of five years, every vacant Presbyterian congregation and destitute district, which may be disposed to receive aid from this Board, with a faithful and devoted minister of the Gospel of Christ.*" If a sufficient number of duly qualified Missionaries can be secured, we do not entertain a doubt, that this pledge will be fully redeemed, within the period specified—and from the animating prospects which are now opening before the Assembly's Board of Education, whose beneficiaries are *all expected to engage in the service* of our Board, for at least one year, immediately after their licensure, we have strong confidence that the *men* will not be wanting.

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee, it will be perceived, that the Board of Missions, are at the present time, in *great want of funds*. We

would, therefore, respectfully solicit, from all our *Agents*, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands, designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut st. Philadelphia.

Annual Contributors to the Board, would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and Elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries, should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the Church apply-

ing for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

APPOINTMENTS

From the 1st of Dec. to the 15th of Dec.

Rev. — Reynolds, for one year, to Moira, N. Y.

Rev. Eli Hyde, for one year, to Peru, N. Y.

Rev. Hervey Higley, for one year, to Mooers, N. Y.

Mr. Elisha H. Hazard, for one year, to Jay, N. Y.

Rev. Moses Chase, for one year, in the destitutions of the Presbytery of Champlain, N. Y.

Rev. Dugald M'Intyre, for one year, to Burks Garden, Cove Settlement, and Tazewell court house, Va.

Rev. Alex. H. Phillips, for three months, city of Philadelphia, and vicinity.

RE-APPOINTMENTS.

Rev. W. F. Houston, for one year, to Wrightsville, Margaretta Furnace, and Washington. One fourth of his time to be spent as Missionary Agent in the Presbytery of New Castle.

Rev. W. J. Bradford, for one year, to Virgil and Solon, N. Y.

Mr. James H. Gillespie, for one year, to St. Marks and New Providence, Ala.

Rev. W. C. Blair, for one month, to The Plains, and Scott's Settlement, East Baton Rouge, Louisiana.

Mr. Isaac Bennett, for one year, to Pleasant Prairie and Bethel, Coles co. Illinois.

Rev. Chester Long, for one year, to White Plains, N. Y.

LETTERS RECEIVED

From November 20th, to December 15th.

J. J. Rice, N. J. J. M'Kinney, O. T. E. Hughes, Ind. S. Johnston, N. Y. M. Harrison, N. Y. J. Stonerod, Va. E. S. Hunter, D. D. 2, N. Y. A. R. Bryan, Pa. G. W. Kennedy, Md. B. F. Spilman, Ill. A. Hamilton, Pa. Elders, Northumberland and Sunbury, Pa. S. Drum, Pa. J. M'Clure, O. J. Cox, O. S. Gazley, O. R. Lamberton, Pa. S. Boyle, Pa. O. Douglass, Pa. B. E. Collins, Pa. M. Chase, N. Y. J. G. Gamble, Flor. R. P. Clark, Md. J. E. Hanna, O. S. Wilson, Pa. J. Agnew, Pa. W. F. Houston, Pa. J. H. Gillespie, Ala. T. Root, Ala. H. Smith, Ten. D. Humphrey, S. C. W. J. Bradford, N. Y. W. R. Smith, Pa. J. S. Field, N. J. A. Scovel, N. Y. W. Chester, N. Y. J. J. Janeway, D. D. N. Y. S. F. Holiday, N. Y. L. Henderson, Tenn. R. M. Laird, Md. C. B. Perkins, Flor. I. Bennett, Ill. J. Anderson, O. W. L. Owen, N. C. W. A. Stevens, Pa. T. Beer, O. J. Rowland, O. H. Patten, Ky. J. Cain, Ind. Elders, White Plains, N. Y. J. Green, N. Y. W. C. Blair, Lou. J. F. Price, Ky. S. H. Crane, O. W. G. Campbell, Va. J. Matthews, Ill. H. McFall, O. S. Watson, O. J. Gordan, S. C. A. Rawson, N. Y. D. Elliott, Pa.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Nov., to the 14th of Dec., 1831.

Allen, Allegany co. N. Y. aux. so. per Rev. S. Hubbard,	15 00
Alexandria, D. C. donation from "G,"	5 00
Indianapolis, Ind. aux. so. per Rev. D. Monfort,	20 00
Loveville, Del. donation from Miss Elizabeth Love,	50
New Jersey, Ohio, aux. so. per Rev. A. Aten,	20 00
Philadelphia, donation from W. Brown, esq.	150 00
do. " W. F. Geddes,	3 84
do. " Wm. Nassau, sen. his sub. for 1831,	50 00
do. " J. Field, a member of 2nd Pr.Ch. per Isaac Snowden, Esq.	10 00
do. " a member of 2nd Pr.Ch. for himself and family,	5 00
Plains, East Baton Rouge, Louisiana, aux. so. per Rev. W. C. Blair,	11 50
Royalton, N. Y. aux so. per Rev. A. Rawson,	6 50
Sunbury and Northumberland, Pa. aux. so. per Rev. W. R. Smith,	20 00
Taneytown, Md. aux. so. per M. Birnie, sen.	40 00
Missionary Reporter, from sundry subscribers,	22 50

\$379 84

SOLOMON ALLEN, Treasurer,
No. 117 Chestnut street, Philadelphia.

1. Let every Presbytery declare itself auxiliary to the Assembly's Board in this matter, and appoint an executive committee, whose duties shall be to notice, examine, and recommend young men, who may be deemed proper subjects;—to devise, and publish, and carry into effect, measures to raise the means of assisting them;—and to make a full report of their transaction to Presbytery, at its stated meetings, and to this Board once every three months.

2. Let the Church Sessions take this business up in earnest;—let there be a subscription opened, in every congregation, and let the members be requested to contribute annually, fifty cents or more, for the purpose contemplated, on or before the first day of April, payable to the Treasurer of Presbytery.

3. Let an appropriate discourse be delivered once a year, in every pulpit, whether vacant or supplied; and the yearly contribution be called for, either immediately at the close of public worship, or as soon as possible, by collectors appointed by the Sessions.

4. In some congregations it may be deemed expedient to form an Education Society, though we suppose, that in general, the business can be done as well and with more ease through the church session; provided the pastor and elders take an interest in the subject. The churches, in and near the city of Phila-

delphia, where the Board and its Executive Committee hold their meetings, may prefer being immediately auxiliary to the Board: to this we see no reasonable objection.

5. In regard to the controul of the funds. The constitution of the Board gives to every Presbytery, and to every auxiliary society, properly constituted, the right to supply the wants of its own incumbents, out of the means raised within its limits, the surplus to be forwarded to the Board. This is as it should be; but let it be well noted, that, if every Presbytery, and every auxiliary contents itself with raising just money enough to supply the wants of its immediate dependents, it will be impossible for the Board to answer the purpose for which it was instituted. We hope, therefore, that Presbyteries will not graduate their efforts by the number and necessities of their own candidates. On this principle there could be no "equality." The whole church is distributed in Presbyteries; and what is the Board of Education, but the creature of the Presbyteries, through whose agency the wants of the weak may be met and relieved, by the energies and offerings of the strong?

Should the foregoing plan be adopted generally, and carried into effect with vigour and zeal, we have no fears as to the success and usefulness of the Board.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian population, than they can ever be otherwise rendered. Missionary operations

will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary

Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the

treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

Moses Allen, Esq. City of New York.
James Agnew, Esq. M^cConnelsburg, Pa.
Dr. Samuel Agnew, Harrisburg, Pa.
Daniel P. Stratton, Bridgeton, N. J.
Col. R. G. Johnston, Salem, N. J.
John Stiles, Cape May, N. J.
James Wilson, Easton, Pa.
Joseph Cowan, Esq. Staunton, Va.

J. S. Green, Esq. Princeton, N. J.
Gen. Isaac Andrus, Newark, N. J.
Levi A. Ward, Esq. Rochester, N. Y. T^rs.
Samuel Thompson, Esq. Pittsburg, Pa. do.
D. A. Sayre, Esq. Lexington, Ky. do.
Rev. J. Culbertson, Zanesville, O. do.
Gen. Reasin Beall, Wooster, O. do.
Mr. J. Butts, 146 S. Sharp st. Baltimore.

HENRY'S COMMENTARY.

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Henry's Commentary on the Scriptures is allowed by the learned and the pious to be the ablest work of the kind in the English language. Aug. 1.

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Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 3.

No. 117 Chesnut st. Philadelphia.

THE *Alexander* MISSIONARY REPORTER,

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OF THE
General Assembly
OF THE
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THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

FEBRUARY 1, 1832.

NO. 6.

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Extracts from the Journal of Rev. Mr. Poor, at Batticotta.

January 16, 1831.—After the second service in the chapel, held a meeting with these in the Seminary, who are desirous of making a public profession of their faith in Christ. About forty attended the meeting.

20. Quarterly communion held at Tiliplally. After the usual exercises Nathaniel Niles and Charles A. Goodrich were publicly set apart as native preachers. In the afternoon Niles preached a sermon from Jeremiah i. 6 and 7. "Then, said I, Ah, Lord God, behold, I cannot speak, for I am a child. But the Lord said unto me, Say not I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." It was a season of more than ordinary interest to all friendly to our cause. The heathen appeared evidently to be alarmed, that the native converts begin to come out thus publicly and decidedly in favour of Christianity.

25. Spent the day at Panditeripo in assisting Dr. Scudder in holding meetings for religious instruction with the larger boys and girls from the native free schools, and with the schoolmasters at that station. Since the special religious excitement at our stations, we have felt the importance of making more vigorous and systematic efforts for the conversion of the numerous children now under Christian instruction. Here is a wide field for labour, which promises a rich harvest.

29. On perceiving that the native astronomers in this district have erred in their calculation of the eclipse of the moon, which is expected to happen on the 26th of the ensuing month, it has been thought expedient to publish at this time a tract on the subject of eclipses. The particular points to be presented are, 1. To expose the fallacy of the argument urged by many in support of the Hindoo mythology, arising from the ability of the native astronomers to foretell eclipses. 2. To point out the errors which we have noticed in their calcula-

tions within the period of three years—having particular reference to the eclipse. 3. To awaken the attention of the people to the prevailing absurd theory of eclipses, which is taught in their most sacred books, and interwoven with the whole system of Hindoo mythology.

31. Received a letter from Col. Colebrooke, one of his majesty's commissioners of inquiry, enclosing a donation of 7l. 10s. from Mrs. Colebrooke, in aid of female education among the natives. Col. Colebrooke has presented to the Seminary library twenty-two numbers of the Quarterly Journal of Science, published by the Royal Society of Great Britain, and also a number of philosophical instruments. These presents, in connection with the remarks contained in the letter now received, furnish pleasing evidence that the commissioners, after repeated visits to the station, entertain very friendly and liberal views of the operations of the Seminary.

Feb. 11. Agreeably to an arrangement for an interchange of labour at our several stations, Messrs Winslow and Spaulding have spent the day at Batticotta, held religious meetings with several classes of persons at the station, and preached each of them in the chapel. Nearly all in the Seminary appear to be attentive to the one thing needful. This state of things has considerably alarmed the heathen around us, and awakened their opposition to the gospel.

15. Vesuvenathan, the aged astrologer in this neighbourhood, who is unable to go abroad, has intimated to Dashiell that he is now willing I should visit him, and that he wishes to view the planets through the telescope. This intimation denotes some change in the man's views and feelings.

19. Received yesterday from the press a few copies of the tract we are now printing on the subject of eclipses, one of which I sent to Vesuvenathan by Dashiell. While hearing the tract read, he expressed, by his countenance, both surprise and sorrow. He then deliberately remarked, "The elephant gives with his own trunk a rope to the person whose intention it is to bind him." His meaning was, that by his intercourse with Dashiell he had communicated such information, as had enabled me to bring their theory

and calculations of eclipses into contempt.

24. The tract on eclipses, which we are now distributing in different parts of the district, is, it appears, awakening the attention of many, not only to the points on which it treats, but to the bearings of the subject upon their religious belief and practice. They are anxiously waiting to observe the eclipse of the 26th inst.; for, should it appear that the native astronomers are correct in their calculation, they will not much trouble themselves respecting the other parts of the tract, but will have the pleasure of a triumph. The eclipse will commence, according to the European account, at thirty-five minutes after eight o'clock, P. M., and according to the Tamulian account, at one minute after nine o'clock. The discrepancy is greater at the beginning than at the ending of the eclipse.

25. For several evenings past, have held meetings with candidates for admission to the church, from the several classes respectively; the whole number of candidates at present is twenty-five. Many others are desirous of joining, but it is thought expedient that they be longer on trial.

26. Went this afternoon to Odooville to spend the ensuing Sabbath. Noticed the eclipse in the evening, which came on at the expected moment according to the European account; several respectable natives were present who noticed the time by the clock.

27. Preached twice at Odooville, and assisted in administering the ordinance of the Lord's Supper; found it to be a refreshing season.

28. Spent the day at Odooville in examining the female boarding school in their various studies. The progress of the pupils in learning is encouraging, and the school is obviously an important part of our missionary establishment.

REPORTS OF MISSIONARIES.

LOWER CANADA.

By a letter from the Rev. I. PURKIS, dated Laprairie, Dec. 14, 1831, we are pleased to learn, that in a recent tour through a portion of the Upper Province, and some towns in the western part of New York, he succeeded in collecting about \$200 for the house of worship erecting at Laprairie.—The following extracts from Mr. P's letter will be read with interest.

"I would fain indulge the hope, that

my preaching during my journey will not have been altogether in vain. In Upper Canada I preached to several numerous and very attentive congregations, and was very kindly and courteously received by ministers of different denominations. Among others, I preached to the Methodist congregation at York, one of the largest and most interesting congregations in Canada. In my whole life I have not known but two other congregations who seemed to understand how to profit so well by the Divine ordinance of singing. It was at once skilful, devotional, and popular. They sang as if they believed it to be an exercise worthy of heaven, and were preparing to take part in it there. Can there be any thing delightful in such an idea of heaven, to many of our professors who think it not worth the trouble on earth, of carrying a book to a place of worship, or of looking out a psalm or hymn, much less to sing?"

A four days' meeting in Upper Canada.

"At St. Catharines, near Niagara, I was so happy as to arrive, without expecting it, just at the commencement of a four days' meeting. I was present a part of three days, and esteem it a great privilege to have been conducted thither at such a time, as it was the first meeting of the kind that I had ever witnessed. I was requested to take a part in the preaching, which I did; and I believe that God was with us of a truth. The assemblies were numerous and very attentive; and after the different sermons that were preached, about 100 came forward to claim a special interest in the prayers of the congregation. I trust that the fruits will be enjoyed by many in eternity, and that abundant praise will redound to the God of salvation.

"Our Sunday-school at Laprairie has been renovated and is recommencing with new vigour; and I trust that but a little time will be permitted to pass away before we have four days' meetings in Lower Canada. Since I wrote last, two dissenting ministers have arrived from England; both of them have been in connexion with the London Missionary Tract Society, and appear to be men of the right stamp. I hope that both of them will prove blessings to the country. It is expected that one of them will be placed at the head of a Theological Seminary on a small scale, to be associated with a school for the liberal education of youth in general. Such an institution in Canada, if well conducted, cannot fail to be a blessing to the country."

NEW YORK.

From the Rev. G. G. SILL, dated, West Mendon, Dec. 17th, 1831.

During the quarter, the usual routine of ministerial duties have been performed. The state of religion is not materially different from what it was when I made my last quarterly report. The Lord's Supper has been administered twice, and nine members received into the church. The church has been divided into four classes, which meet weekly for religious exercises: each meeting is attended by and under the direction of a member of the session, who converses with *every individual* upon the subject of his personal religion; but in other respects, these meetings are like a common conference meeting.

As this is the close of my missionary labours in this congregation for the present year, I shall briefly state what has been accomplished, through the grace and providence of God, in the year past.

Revival. Near the close of the year 1830, a revival commenced in this congregation, which progressed very gradually and still for about five months, during which time we trust about thirty persons were effectually called by the Holy Spirit from nature's darkness into the light and liberty of God's children.

Organization and increase of the church. On the first day of March, 1831, a church, consisting of six members, was organized by a commission of the Presbytery.

The Lord's Supper has been administered seven times, and some members have been added on six of these occasions. The whole number added upon examination has been twenty-seven, and by letter fourteen. Total of additions, forty-one.

Sabbath-schools. Two Sabbath-schools have been put in operation. One in the village and the other two miles distant. The number of regular attendants in both is between 90 and 100. The one out of the village is discontinued during the winter months. Both schools, as to improvement in religious knowledge, have answered the expectations of the friends of the cause.

Tracts. A monthly distribution of tracts to 220 families was commenced in the spring, and continued through the summer.

Missions. Collections for missions have been taken up at the monthly concert of prayer, and a Sessional Auxiliary Society formed. Nearly every communicant of the church is enrolled as a member, and in about a dozen instances parents, together with *all their children*, are enrolled as members.

Elders ordained. Our little church was organized with only one elder, who came from a neighbouring congregation to assist us till we should have suitable persons for this office. Three have been elected and set apart to the office according to the rules prescribed in the Directory, and the one above alluded to has returned to the church to which he originally belonged.

Session House. The place where public worship was held being too small, and the congregation unable to erect such an edifice as was thought would be needed in a few years, it was deemed expedient to erect a commodious Session House, to answer as a church for the present. A very neat building, 40 feet long, 24 feet wide, and 14 feet high, was accordingly erected and completely finished at an expense of about \$450. It was opened for public worship in July last.

From Mr. E. H. STRATTON, dated, Youngstown, Town of Porter, Niagara County, N. Y. Dec. 28th, 1831.

We have organized the Porter Temperance Society, calculated to embrace the whole township, including Fort Niagara; extending over a surface of about eight miles by five or six, and containing about 200 families. Our society was organized on the principle of total abstinence from the use of ardent spirits, malt-liquors, and wine, except as a medicine and the use of wine at the Lord's Supper. Although at our meeting only 15 subscribed the pledge, we now number near 60 male and 50 female members, and the cause is advancing with a slow, but, I trust, *sure* progress; 15 soldiers (in Fort Niagara,) have already subscribed.

We are also making arrangements to carry the monthly Tract distribution into effect throughout the whole township, commencing with January; we have already purchased the tracts requisite for five months. I am extremely happy in being able to state, that some of our Methodist and Baptist brethren are ready to *co-operate* both in the cause of temperance and tracts.

A church re-organized.

I found that a small church had been formed here some years since; its members are scattered over the different parts of the town, only one of them residing in this village. Since I came they have had a meeting, received 12 by certificate, 4 of whom reside at the garri-son, the remaining 8 in this village; total at present 24. It is known as the Church of Porter, under the Niagara Presbytery. At the above mentioned meeting three elders were chosen.

From the Rev. A. Bronson, dated, Ira, Cayuga county, N. Y. Dec. 21, 1831.

Effect of a revival upon Universalists and Deists.

I wrote to you in Oct. last, informing you that a revival of religion was then enjoyed in this part of the vineyard of our Saviour, and that twelve persons had connected with the Presbyterian church to whom I preach. Since that time we have received into the church, eight persons on profession, and two by certificate. We had a protracted meeting anterior to my last communication to you, and we have had two since that time. They have been instrumental of much good. All the Deists and Universalists in this vicinity, excepting five, have been, (as we trust,) converted to Christ. In former days their number was very considerable. Some who were once the most zealous advocates of the cause of Satan, are now the most active promoters of "pure and undefiled religion." In tracing the dealings of God with this church, we are led to exclaim, "What hath he wrought?" We shall attend to the celebration of the Lord's Supper in the course of two weeks, when we expect an addition of several persons to the church.

From the Rev. Hugh Wallis, dated, Pembroke, N. Y. Dec. 26, 1831.

I proceed to give you some account of my labours for the first six months. I commenced my labors about the first of last June, and have regularly supplied them every other Sabbath since that time. I have frequently, but not always, preached three discourses, on the Sabbath. I have attended a prayer meeting on Saturday evening, and a conference on Sabbath evening, when I do not preach. I have administered the ordinance of baptism to eleven children; and have assisted brother Remington twice in the administration of the Lord's Supper. The monthly concert of prayer has been duly attended. I have visited the families of my congregation, and afforded religious instruction to children and youth. We have had one Sabbath-school during the clement season of the year, which is now suspended, which I have uniformly attended, and have endeavoured to explain and apply the portions of scripture which the children and youth have recited. The improvement made in the school has been good. A bible-class was commenced, but as few attended, and I could be with them only every other Sabbath, it has been discontinued. The

attendance on public worship on the Sabbath, and at other times, has, generally, been good; and although there appears to be, at present, but little special seriousness among the unconverted, in the congregation; yet, I hope, the Holy Spirit is not wholly withdrawn from us.

Interesting Revivals.

In the latter part of last March, there was a protracted meeting held in the place where I labour, which continued five days, which eventuated happily. During this meeting, and shortly after, about forty were hopefully brought to submit to God, and give up their hearts to Christ. The greatest number of these have made a public profession of religion, and appear to walk, in a good degree, agreeable to their profession. The work has been as general here, considering the number of inhabitants, as, perhaps, in any place in this vicinity. Before this reformation, I have been informed, there were but two families in this settlement in which family worship was steadily maintained; now, there are about twenty praying families. In most instances, both the heads of the families have been made the subjects of the work. The middle aged have been the greatest sharers in this reformation; some of the youth have participated in it; but there is scarcely an instance of a person more than fifty years of age, who has shared in this work of grace.

The other part of my time, I have principally spent in North Pembroke. As this congregation has been vacant, I have preached for them on the Sabbath, and attended other religious meetings in that place. In this place, there has been a happy time of revival of religion. A protracted meeting was held here about the first of June, which continued ten days. About eighty were hopefully the subjects of a work of grace during this meeting, and the reformation which ensued. The most of these have united with the Presbyterian church in this place; some have joined the Methodists; and some have not yet made a public profession of religion.

I have occasionally preached in other places.

In North Pembroke the congregation are erecting a house of worship, which will, probably, be completed by the first of next June.

—————
PENNSYLVANIA.

From the Rev. S. King, dated Warren, Bradford Co. Pa. Dec. 6, 1831.

According to my instructions I have laboured in the church of Warren, and

vicinity; I have generally preached three times on the Sabbath, and fulfilled two or three appointments in the week. The Tract Society, the Temperance Society, and the Bible Class, are flourishing.

A new house of worship.

We have long laboured under a great disadvantage for the want of a house for public worship; but this feeble church have exerted themselves much, and have now a building raised and covered, 30 by 40; and we hope will be fit for use in another season.

There have been two or three hopeful conversions this quarter, and a deep solemnity appears to be on the Congregation, but nothing like the great revivals we behold in various parts of the vineyard. I have preached several times in the destitute neighbouring churches; I have likewise attended several four days' meetings; and beheld the wonderful work of God in building up the waste places of Zion, and bringing sinners to repentance.

From the Rev. J. ANDREWS, dated Pittsburgh, Pa. Dec. 23, 1831.

Encouraging attention to Bible and Catechetical classes.

I have regularly attended Bible classes at Duff's, Hunter's, Providence, and Caldwell's. The class at the last mentioned place was changed, at the last meeting, into a Catechetical class, from the conviction that it will be more numerous, attended, and more profitable to the members. My most prosperous Bible class is that of Duff's Congregation, held in the house of worship on the mornings of the Lord's day. Since the formation of this class in the Spring of 1830, after I received my commission from the Board of Missions, the members have been, particularly and in regular course, examined on the whole of the gospel, according to John, and on the Acts of the Apostles, as far as to the 10th chapter. And some of them have accurately committed to memory almost the whole of the lessons assigned; and this has aided them in understanding and correctly answering the questions which have been asked. The punctual attendance of some as members, both of this class and a Catechetical class more recently formed, and their evident improvement in both, are worthy of high commendation, and form a striking contrast to the conduct of too many other young persons, who are in danger of perishing for lack of knowledge, yet carelessly neglect the means of information.

The Catechetical class of Sawickly

congregation, mentioned in my last report, has been well attended by some of its members, but indifferently by others. The examination and recitations on the plan adopted, have proceeded from the beginning of the Shorter catechism, as far as to the questions on the 10th commandment. Five Catechetical classes have since been formed and conducted on the same plan; some of them in remote parts of Duff's Congregation, consisting of from eight to ten or twelve members; but one near the centre, consisting of above twenty members, who regularly attend, and have been particularly examined on the Shorter Catechism as far as to the 50th question. Some children and youth have attended this class, whose parents could not be induced to send them to the Bible class. I have found the exercise of attending those classes, very pleasant to myself, and trust have been divinely assisted in applying the truth for the spiritual advantage of the members. If Providence permit, I will pursue the course now in progress until the classes shall have committed correctly to memory, and been examined, on the whole of the Catechism; believing it to be a most comprehensive and excellent form of sound words, clearly exhibiting the system of truth and duty which is taught in the lively oracles of God. Without any solicitation on my part, a member of the Methodist church has sent three of his children to commit to memory the Shorter Catechism, and be examined on its contents. Some other children of a family connected with no church, anxious to learn, have attended with great difficulty in consequence of a want of comfortable clothing, in the severe frosts of winter; and recite the Catechism with great facility and accuracy.

Temperance, and intemperance—a contrast.

The temperance cause within the bounds of Duff's and Sawickly congregations advances. The use of ardent spirits at collections of people for business has been, for the most part, discontinued. There is not now a distillery in operation in the whole bounds of Ohio and Franklin townships. But the practice of drinking is still continued at Taverns along the road that leads from Pittsburgh to Beavertown. In other parts of the sphere of my labours the temperance reformation is less effectual. In New Sawickly township, Beaver county, there are now in operation, within three or four miles of each other, no less than three distilleries, each containing two stills, from which the poisonous liquid is issued in great abundance. In Pine town-

ship, Allegheny county, a few weeks since, an intemperate woman perished in the snow, in a state of intoxication, and was found with sufficient evidence about her that this was the cause of her miserable and untimely end. But I must not trouble you with sickening details of the guilt and wretchedness of individuals of our fallen race. But such facts may be improved to excite the friends of God and man, to more energetic efforts to rescue sinners of our species from the ruins of the fall.

From the Rev. P. Hassinger, dated Waterford, Jan. 3d, 1832.

Revival in Waterford, Pa.

Since the transmission of my last report, the sacrament of the Lord's Supper has been administered at this place; at which time nineteen members were received on examination and one on certificate; making in all *twenty-five* additional members in this congregation since the commencement of my missionary labours. Taking into consideration the diversity of sentiment in this region, and the number who ordinarily attend on the means of grace, this might be viewed as an extensive awakening; for the average number of hearers is not more than two hundred and fifty. Nor has the gracious work yet subsided. On the occasion aforesaid, fifteen came forward to the anxious seats; some of whom have since expressed a belief that Christ to them has become precious. It was truly gratifying to see the man of sixty sit down with the youth of sixteen, for the first time, at the *table* of our Divine Master; and to behold those who two or three years since were opposers of vital piety, declaring themselves "on the Lord's side." A prayer meeting, until lately, seemed out of the question; now we have *three*, besides the monthly concert. For these, and other favourable symptoms, your missionary feels bound to thank God and take courage. At Harmonsburgh a number of those who on our last sacramental occasion at that place, were anxious, have obtained a hope.

VIRGINIA.

From the Rev. C. B. Bristol, dated, Middletown, Va. Oct. 3d, 1831.

Since my last report, in April, I have preached one-fourth of my time in Kingwood, about thirty miles from this place. Last June I administered the sacrament of the Lord's Supper in that place, and received three members. It was a solemn and interesting season to all pre-

sent. If the means of grace shall be continued to that people, there is a very favourable prospect of a flourishing church there. A Sunday-school has been in operation during the summer.

Additions to the church in Middletown.

I have preached three-fourths of my time in this place and vicinity. The promise of God, that his word should not return to him void, has been verified to this church during the past year. This little church, which numbered only twenty-two, has experienced more of the goodness of God than ever before. Thirty have been added to her number; twenty-four on examination, and six on certificate. These accessions are mostly heads of families, and are among the most respectable and influential in society. I have administered the ordinance of baptism to forty-one children: household baptisms are not unfrequent. In one family I administered the ordinance of baptism to their twelve children, the eldest of which did not exceed thirteen years. We expect several more members will unite themselves with the church on our next communion season.

Flourishing state of Sabbath-schools.

My Sunday-schools have prospered far beyond my most sanguine expectations. During the year past, I have organized eight; seven of which are within eight miles of this place, and the other about sixteen miles from here, where I preach occasionally on a week day. Five of these schools have already procured libraries, and the others I hope will soon be supplied. More than four hundred children and youth have been collected in these schools, during the summer, to receive religious instruction. The library books have been eagerly sought for, and read with universal satisfaction, both by parents and scholars. Wherever these books have been circulated, I find a general disposition among the people to procure and read other useful books. Old prejudices against Sabbath-schools have, in a great measure, vanished, and almost every family is anxious to enjoy the benefits of the institution. Some of its former enemies are now its warmest friends. Several teachers and scholars have made a profession of religion since their connection with these schools.

Progress of temperance and morality.

Last spring I organized a Temperance Society in this place, of about sixty members; a few of these members residing a few miles from the village, have since formed a separate society; both of which are now in successful operation. Though our number is comparatively small, yet

the beneficial influence of the societies is not confined to the members. Others have wholly abandoned the use of spirituous liquors: the hideous monster is seldom introduced into respectable society; all the merchants in the village have banished him from their stores; farmers have declared him to be more pernicious in wheat harvest than the Hessian fly; he is now destined to take up his abode in a few loathsome distilleries, or be found in the company of the dregs of society.

The means of grace have produced a great reformation in the morals of the people in this place; and if your Board shall assist in continuing these means, there is every probability that in a few years this church will not only sustain these means, but will refund the pecuniary aid afforded. This place will probably soon be the county seat of a new county, and at present our church is the largest of any denomination.

From the Rev. W. G. CAMPBELL, dated Frankford, Greenbrier co. Va. Dec. 1, 1831.

Deserts converted into "gardens of the Lord."

In my last report, which was made the 1st of June, I believe I mentioned that there were some circumstances which gave me encouragement, and which led me to hope that my future labours amongst this people might be useful. In this I have not been disappointed. My highest hopes have been more than realized. The Lord, in great mercy, appears to have blessed my feeble agency in the awakening and conversion of a number of precious souls. During the last six months I have preached 95 sermons; attended 24 recitations of Bible classes and prayer meetings; visited 45 families; administered the sacrament of the Lord's Supper (to the people amongst whom I labour) seven times; baptized 22 infants and 5 adults; distributed about 2000 pages of tracts; organized 2 Sabbath-schools; formed 2 Bible classes; and travelled 1410 miles. During this time, and within the bounds of my labours, 57 persons have been received, on examination, to the communion of the Church; and perhaps there are not less than 70 whose minds appear to be deeply impressed on the subject of religion, and who are anxiously inquiring the way to Zion. How these impressions may terminate, the great Head of the Church only knows. We trust that it is the sincere prayer of many amongst us, that the subjects of them, may be led to the "Lamb of God which taketh away

the sin of the world." Several of them are now indulging a hope that they have obtained pardon through the atoning blood of Jesus Christ. There appears to be no disposition amongst the people to rush inconsiderately into the church. They appear to be characterized by caution and deliberation.

Revivals in Pocahontas and Greenbrier counties, Va.

One neighbourhood, on the head waters of Elk river in Pocahontas county, seems to be blessed in a most remarkable manner. This neighbourhood consists of only 12 families, who are separated from all the rest of the world by high mountains. They seldom enjoyed the means of grace, until about the last of July, when I commenced preaching to them; and the hand of Providence is most manifest in bringing these people under the influence of the gospel. A gentleman of intelligence and great respectability in the neighbourhood, was brought under serious impressions, and joined a church above 20 miles distant. He requested that preaching should be held at his house; an appointment was accordingly made; and when the time came, he had all his neighbours assembled; other appointments were made and well attended. A deep seriousness appeared to possess the minds of the people; but nothing special appeared until during the fourth sermon that was preached there, when all present, I believe without exception, were melted to tears, while their lost condition was described, and the Lord Jesus Christ held up to view as the only remedy. On the 30th of Oct. we had a communion at this place, when 15 persons made a public profession of their faith in Christ. It was indeed a solemn occasion; and I verily believe the Lord was present, by the power of his grace. In this neighbourhood, where, five months ago, as I understand, there was not a single individual in connexion with any church; there are now 20 in full communion with the Presbyterian Church. This is calculated to remind us of that period to which the church is looking forward, when "the wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose."

On Anthony's creek also, my labours have been greatly blessed. I commenced preaching there, on week days, in June. The only thing which gave me much encouragement, at first, was, that the people attended the Bible class very well. I believe if a minister can prevail on his hearers to do this, he is, in most

cases, sure of success; 25 members have, within two months, been added to this little church. On Spring creek also a number have been added, and a number are inquiring.

From the Rev. H. BROWN, dated Hut-
tonsville, Randolph co. Va. Dec. 9, 1831.

Revival in Randolph co. Va.

Since last writing, it has pleased the great Head of the Church to smile upon us and prosper our feeble efforts. Since coming here, I have tried so to spend my time and strength, that if there was not a prosperous state of things in the church it should not be my fault. The means usually employed, have been the plain preaching of the gospel—family visiting—and conference meetings for these concerned. In preaching I have tried to look upon the impenitent, as rushing into some awful calamity; and upon myself, as sent by God to dissuade them from it; and the word preached has been attended with some power. We have added on examination *fifty-eight*, among whom are persons from sixty-five to fourteen years of age. The attorney for the Commonwealth of the county, and the commanding Colonel, and a number more, are now indulging a hope. A considerable majority of those added are males; many are heads of families, and in every instance, so far as I can ascertain, where there are heads of families, they keep up family worship; and quite a number will take part in public prayer meetings. We have also added three on certificate. As we would naturally expect, there has been a great reformation on the subject of Temperance. At a court or muster, now, you will scarcely see an intoxicated man. It was my intention to have formed one or two societies to suppress this vice before the present time, but was afraid it might turn the attention of the people from the subject of religion. By private conversation, an occasional public remark, and circulating information on that subject, the reformation has been astonishing.

But, my dear Brother, in the midst of usefulness, and when the prospects are so bright, I am compelled to close my labours here; I find myself sinking under them; I am very sorely afflicted with the rheumatism, so that I am obliged to seek a milder climate and a less extensive field; my labours as your missionary will close from the date of this letter. The separation is to myself and the people exceedingly painful, but they say that it is my duty to go. They think that the cause has been so much strengthened that in future they will not need mission-

ary aid in the support of the gospel. If a minister could come here now, he might calculate on an immediate settlement.

The face of society has, within the past six months, undergone a very great change. The number of hopeful conversions of men of influence, such as lawyers, magistrates &c. has been very considerable, and is certainly a very pleasing feature in the revivals among us. At our courts it has in several places very nearly, if not entirely stopped gambling with the court and members of the Bar.

From Rev. R. TENNY, dated Salem,
Botetourt, Jan. 9, 1832.

I acknowledge that I have entirely too long delayed making my report to you. At the expiration of the first three months, I was absent from my people, assisting a brother at a considerable distance, at a four days' meeting. On my return, as I had nothing to communicate, which would be particularly interesting, I concluded that I might as well postpone it till the end of another three months. At the expiration of that period, I was likewise absent assisting another brother, on a similar occasion, and I have delayed it from time to time, till the present. The period of six months from the date of my commission, terminated on the 21st day of November. I commenced preaching in this field on the second Sabbath in May. I have since that time preached regularly, twice in a month, in the town of Salem on Sabbath days; one Sabbath at the brick church on Tinker's creek; and one Sabbath in Montgomery, about 12 miles above Salem. I have usually preached twice on each Sabbath that I preached in Salem; and when I have preached at the brick church, I would preach there in the morning, and in the evening at a large school-house on Glade creek, about 4 miles distant from the brick church. I have usually preached in the week, once, twice, and thrice, as I could collect congregations, and circumstances would permit. I have attended a Bible class, and a Sabbath-school which was established in Salem, by one of my predecessors. I have devoted a portion of my time to family visiting. I have preached about 90 sermons, and have rode about 1500 miles. My two extreme preaching places are about 23 miles distant from each other. In giving you an account of the prospects of our church, it will be proper for me to state that for years past, the affairs of our little church have worn a discouraging and gloomy aspect. In the first place, though Salem is situated in the midst of a beautiful, ro-

mantic and fertile country, abounding in wealth, and affording the comforts, and even the luxuries of life in a rich abundance; these blessings have brought with them their attendant vices, and the number of our church has always been small. Probably for a number of years past, this little number has been diminished by removals and deaths, rather than increased by additions. The additions probably have not equalled the removals and deaths. The Presbyterians have no house of worship belonging exclusively to them. They indeed own one half of the Brick church on Tinker's creek, but the location of that is such that it will be of little avail to the Presbyterian church; being situated in a neighbourhood, a majority of whose inhabitants are devoted to the Episcopal church. And in Salem we are dependant upon the liberality of our Methodist brethren. And another thing that affected still more deeply the interests of our church, was the difficulties that had taken place in the church, the cause of which I need not mention, which had interrupted its harmony, destroyed its peace, alienated the affections of its members, and diminished their brotherly love to such a degree, that some of the members had not spoken to each other for years. This state of things drove away a spirit of prayer, and brought upon the church the reproaches of the world. Consequently the blessing of heaven did not seem to follow the labours of their preachers; and the members of the church instead of helping their ministers by their prayers, were in fact standing in their way. I speak this, only concerning a few individuals. But amidst all these discouraging prospects, the Lord has not left us entirely without an evidence that he is willing to be gracious even to this people. He has shown that his ear is not heavy that he cannot hear; nor his arm shortened that it cannot save. About the last of June we appointed a four days' meeting. I was assisted by a number of my ministerial brethren; and we humbly hope that the meeting will be remembered with joy throughout eternity, by some individuals, who, on that occasion as they hoped, gave themselves to the Lord Jesus Christ. A number professed to have passed from death unto life. Seven persons united themselves to our church on that occasion; and five have since joined, making twelve in all. At the close of the meeting, nearly fifty persons manifested anxiety on the subject of religion, and appeared to be more or less awakened. Not more than one half of these were of my congregations. Some of those awakened persons have

joined neighbouring Presbyterian churches, some have joined the Methodist church, some have joined us, others still appear to be inquiring the way to Zion, while others we fear have returned to their idols, by engaging in the sinful amusements of a vain and delusive world. May the Lord have mercy upon such, and bring them to Christ, lest their last state be worse than their first.

There was one case which I regard as worthy of notice, as being of such rare occurrence in the history of the world. An aged man who had spent the most of an ample fortune in worldly pursuits and vices, has, as we humbly trust, in his old age, at the eleventh hour, at the age of 73 years, come as a child, and like Mary, seated himself at the feet of Jesus.

Though the number of additions to our church has been inconsiderable, when compared with what the Lord has wrought in other more highly favoured parts of our country, though it appears as but a small drop in the bucket; yet for this favour we will praise the Lord, and be glad; we do not regard the number added, as the measure of the good which has been accomplished. The members of the church who had so long been at variance, have become reconciled. The divisions, we hope, are completely healed, and brotherly love again restored. This has encouraged us greatly. But while we rejoice at this, we have still a thorn in the side. We are sometimes pained by seeing a spirit of sectarian zeal and jealousy exercised against us. But it is my constant prayer that my own heart and the hearts of the members of our church may be kept free from it. My Bible class has not been large; but I hope that it has been useful; two of its members have already joined the church. Our Sabbath-school consisted of about 40 scholars; it was superintended by a member of the Methodist church, liberal in his sentiments; the school was held in the Methodist church. The books of the American Sabbath-school Union, were used in the school. We intend to make efforts to raise money to build a Presbyterian church in Salem. Between two and three hundred dollars are already subscribed. Whether we shall obtain a sum sufficient for the purpose, is yet uncertain. We hope that we shall be able to do so. We have a small Temperance Society, which consists of about 40 members, which has exerted considerable influence. There is still much intemperance in the country. Since the winter has set in, it has been without a parallel for severity, in this section of country. Our people and our meeting

houses are not prepared for such severe weather, consequently our operations for a time, must be principally suspended.

NORTH CAROLINA.

From the Rev. Andrew Y. Lockridge, dated, Rowan county, N. C. Dec. 29th, 1831.

For the satisfaction of your Board I will endeavour, in this communication, to give you a succinct account of my labours the past year. 1st. *Preaching*.—I have preached about two hundred times. Some weeks during the summer months, seven or eight times per week, I have attended, on an average, one prayer meeting, or conference meeting per week. I do not state these things by way of boasting, but to show the Board what sort of missionaries the southern church want; viz. men that can preach often, and at five minutes warning. 2dly. *Family visitation*.—During the year, I have made three hundred religious visits. This I have found the most difficult, and at the same time the most profitable part of a minister's labours. 3dly. *Bible classes, and Sabbath-schools*.—We have two Bible classes: one in each congregation. We meet once per month to give and receive instruction from the word of God. And I hope as often as we meet together, we find from our own experience, that it is a pleasant duty "to search the scriptures." And I am surprised to find many professors of religion, who profess to receive the word of God as the only rule by which they regulate their conduct in this world, unwilling to connect themselves with our Bible classes. But we have reason to praise God that many take a deep interest in Bible class instruction; and are willing to sit at the feet of Jesus to receive lessons of heavenly wisdom. I think I mentioned in a former report, that each of our classes numbered about eighty members. One of our classes has gathered a little strength since the date of that report; the other none. We have six Sabbath-schools. Two of them commenced the past summer. We have the other benevolent institutions, such as the Tract Society, Bible Society, &c.

Additions to the church.

Now you are ready to ask me, what good has been done? Whether any have been converted from the errors of their ways? Twenty-five have been added to Back Creek, and five to Third Creek, on a profession of their faith in Christ: making in all thirty persons. And several

more have a hope that they have a title to the mansions in the skies, who have not had an opportunity since they professed religion, of connecting themselves with the church of Christ. And many are anxiously inquiring, "what they must do to be saved." Our meetings, particularly at Back Creek, are solemn. And I hope that God is present to bless his own word; and that the time is near at hand, when He will make bare his arm for the salvation of many souls.

The congregations of Back Creek and Third Creek have made out a call for me to become their pastor. I thought it my duty to accept their call.

From the Rev. DANIEL L. RUSSELL, dated Chapel Hill, N. C. Dec. 20th, 1831.

Four days' Meeting and revival in the congregation of New Hope, N. C.

My last report was dated Oct. 27. That was out of due time. Another was due the 14th or 15th of this month, but I have delayed it on account of a four days' meeting just now closed. We have been a good deal disappointed by the cold weather—the coldest ever known at this season in this climate—it has not however been an uninteresting nor unprofitable meeting. Brother Witherspoon was with us. On Saturday we examined thirty-six persons, and on Sabbath morning six more; in all forty-two, who were admitted to the church by public profession. There are ten or fifteen more in the congregation who have obtained hope since I commenced preaching here, about the first of November. A considerable number more are serious. The work of the Lord here has been glorious; probably at least three fourths were awakened from Friday night to Sunday night after I first arrived. I suppose near one hundred persons of all ages and sexes and colours have been, or now are under conviction in this congregation. You will feel that this is indeed a glorious work when I tell you that our congregation does not exceed, of adults, more than one hundred and fifty. This was an old ruined congregation, hopeless, helpless, and inactive; there were about twenty members in the *form of a church*; probably more persons have passed from death unto life within six weeks than for thirty years preceding. The work has been still and solemn—convictions deep and pungent, and the views of the converts generally very clear respecting the entire wickedness of the heart, and the dependence of the sinner on the unmerited mercy of God in Christ. There has been much plain personal conversation,

in inquiry meetings and from house to house. You will recollect that my time was to be divided between Chapel Hill and N. Hope. Soon after the work commenced at N. Hope, finding, that I could not perform all the labour necessary, I persuaded a young brother who was on his way to the lower part of the state, to stop and help me. He has done much good in keeping up the meetings when I was absent and in visiting.

As you will judge, most of my time has been devoted to N. Hope, and I could not be at Chapel Hill as much as I wished. The little I have been able to do there has not been entirely without the blessing of God. Two more students have been hopefully brought to a saving knowledge of Christ, and a number of others have been serious. Seven have been received into the church, three of those who professed before; and most of the rest I believe, have either joined Presbyterian churches, where their parents reside, or other denominations; a number however still remain undecided what church they will join. It is now vacation, and I am uncertain whether I shall commence preaching next session or not: they wish me to do so, but providential circumstances must decide. I have attended a four days' meeting at which five professed conversion, and many others were serious. The prospects at this meeting which were very encouraging were almost blasted by disorder, made by certain noisy people calling themselves Presbyterians, from a neighbouring congregation.

Thus you will perceive, that from the 27th of October to this date, considerably more than one hundred persons have been awakened to a sense of eternal things. About sixty have passed hopefully from death to life. About fifty have been added to the Presbyterian church. The name of the Lord be praised for the blessings he has been pleased to grant upon the labours of his unworthy servant.

OHIO.

From the Rev. JONATHAN WINCHESTER, dated Maumee Mission House, Wood county, Ohio, Dec. 12, 1831.

In October I commenced my third visit to the county of Lorain, and concluded to try to fulfil my appointment. I have made but short stops in any town, because I wished to come on west; and take a view of all the counties, and see where my labours would be most necessary. The county of Lorain has eight

ministers in it of our order; the same number in Huron; in Sandusky are no Presbyterian churches, or ministers; and the roads so bad last week that I could not travel off the turnpike. It was thought they would be better when I return, I have spent a few days with my former acquaintance in this mission family. I am happy to find them in health, and the Mission in prosperity. The whole family of teachers and children and labourers contains about forty persons. It is a pattern of meekness, love, patience, industry, economy and order. The improvements of the Indian youth and children are very good. If all their benefactors could become eye witnesses of them I am sure they would feel highly compensated for what they have done towards advancing the cause of benevolence. The ministrations of brother Van Tassel are very useful I judge in this new settlement, as well as in the Mission family. This tribe of Indians have sold their reservation to government, but they talk of uniting with their neighbouring tribes, and of remaining in this state. This Mission is established with 700 acres of most excellent land, and will probably continue its operations notwithstanding the sale of the reservation. I expect to pass on to the counties of Henry and Williams this week and next.

There is great need of the Confession of Faith, and of Psalms and Hymns in all this country, and I wish it was in my power to have them conveyed to me. I have them with me for my own use; likewise I have the Assembly's Digest, and a few copies which I have distributed. I need not mention the prosperity of the churches in this part of the State, as the accounts are so generally published in papers.

From the Rev. JOSEPH ANDERSON, dated St. Clairsville, Nov. 23, 1831.

Ordination of Elders and increase of members, in the Church of Jacobsburch.

Sabbath 18th, rode to Jacobsburch; preached in the forenoon, and in the afternoon, preached; and after sermon, set apart Messrs. John L. Cantles, and Ephraim Day, to the office of ruling Elders, of the Congregation of Jacobsburch; and at candle-lighting attended a prayer meeting, in a private house, and preached.

Friday 30th, rode to Jacobsburch, and preached a sermon preparatory to the administration of the *Lord's Supper*. Preached on Saturday, October 1st, and on the Sabbath administered the Lord's Supper, in connexion with the Rev. William McMillan. On the occasion, about

22 persons connected themselves with the Church in this place, where the ordinance of the Supper was never before administered.

From the Rev. JAMES CUNNINGHAM, dated, Carlisle, Coshocton Co. Ohio, Dec. 7th, 1831.

After my long neglect in writing to you, permit me to state, that the churches assigned to me as the field of my labour, are in as promising a situation at present, (and with regard to Carlisle) more so than at any former period. I have preached stately on the Sabbath, and as often as I found practicable in the week, besides visiting many families, especially the sick, attended many funerals, and preached on the occasion. I have administered the Lord's Supper five times since last Spring; fourteen members have been received into the churches under my care; twelve of these on examination. I have commenced catechetical instruction in both my congregations, calling together both old and young, in every neighbourhood, after which I visit every family by themselves; in this I have an arduous but pleasing task; and I hope, through the blessing of God, it may be made profitable both to myself and others; and I am encouraged to hope so from the cordial reception I have met with in every house; and from the attention which appears to be paid to the instruction.

From Mr. ADAM TORRANCE, dated, near Lexington, Ohio, Dec. 7th, 1831.

A numerous population of youth are growing up in the midst of, and around us, in ignorance of the important doctrines and duties of religion; and I am sorry to say that from want of a suitable house, I have been unable to form more than one Sabbath-school. I have, however, formed two Bible Classes, consisting of about sixty members—all young people. These I meet on the Sabbath before the public services commence. All seem to feel an interest in the exercises of these classes. Half the congregation is often present as auditors and spectators of them. There are not a few sincere Christians walking in order and faith of the gospel, endeavouring to keep the unity of the spirit in the bonds of peace. They are exerting themselves vigorously to support the gospel among them. They have been, and still are, engaged in erecting a frame meeting-house at each of my places of preaching—one 40 feet long by 35 wide, the other 45 by 30. They are both expected to be completed this winter.

From the Rev. J. M'KINNEY, dated, Frederick, Nov. 2d, 1831.

Sir,—I now make my concluding report for the year of missionary labour just closed. During the last quarter I have proceeded in the same manner as the preceding quarters, with this addition, that I have commenced in Frederick congregation a catechetical class. The youth recite the questions from memory as far as the lesson was appointed. I then ask questions of illustration and personal application to all who attend.

In Frederick congregation the Sabbath-schools have closed for the winter. In Harmony a meeting is appointed to determine whether the school will be continued.

I preach twice every Sabbath, (once at the meeting house, and once in the out posts of the congregation each Sabbath,) and on week days I preach, attend Bible classes, and prayer meetings, as circumstances seem to require. During the year there have been added to the churches under my care 28 members on examination.

The Temperance cause still progresses. In Frederick upwards of 100 belong to the society.

KENTUCKY.

From the Rev. J. F. Price, dated, Louisville, Ky. Nov. 29th, 1831.

There have been some three or four persons added to the churches in this city and its vicinity, who were awakened at our meetings. There are also a number of persons who have joined no church, but are waiting to join us, when an organization shall have been made. From present prospects, we think an organization may be prudently made in the course of two or three months. Our house is in progress, and is expected to be sufficiently completed for use in a few weeks. The citizens in the vicinity of our preaching place appear to be much pleased at the prospect of having stated and regular preaching so near them.

I have not been able since I last wrote, to perform as much labour in visiting and preaching as I could have wished. But my health is now, and has been for the last month or six weeks, entirely good—during which time I have visited almost all the families in the neighbourhood of our preaching ground. The congregation, so long as the weather permitted us to meet in the grove, continued to be large; but since it has become too inclement for grove meetings, we have been obliged to occupy private houses; which circumstance has greatly diminished the number of hearers. So soon as we get

into our house, we shall organize a Sabbath-school. I have been particular in my visitations of families, invariably to present the claims and importance of that noble institution to those members of families who might be present; and it has as invariably met their approbation.

There are hundreds and thousands here thronging the broad and beaten way to ruin. Many appear to live as unthoughtful and as unconcerned about their future—their eternal destiny, as the beasts around them that perish. But God is calling one, and another, from their ranks into his service; and would Christians only harmonize in their efforts to save souls, we might expect that God would rain from his mercy-cloud a refreshing shower upon his churches here.

ILLINOIS.

From Mr. ISAAC BENNETT, dated, Gilead, Nov. 17th, 1831.

A kind Providence has brought me to the close of the last quarter of the second year, in which it has been my privilege to act in the service of your Board, and it only now remains for me to report the amount and result of my poor labour.

A plan for supplying the destitute.

And perhaps I should commence with an apology for exceeding so far the bounds of my commission.

The destitute condition of the many villages and settlements, and especially the famishing state of the numerous infant congregations within my range, have induced me to make it an object to economize my time, and to make the most advantageous division of my labour among those churches, with the hope of preventing them from expiring, till more and better labourers could be obtained. And accordingly, at one time your missionary is found acting in the form of a stated supply to one or two congregations where special attendance is demanded. At another, he is seen acting in the character of an itinerant. And at another, he is engaged in laying siege to some town or settlement, for the purpose of raising up a new church—the standard of the cross in the midst of the enemy's camp. And I am sorry, dear sir, to say, that this plan has too often led me to break through the hedge which my commission circumscribed as my field of labour. But the heart-melting entreaties from every direction did appear to me something like the calls of Providence, which, for the time being, seemed clearly to point out the path of duty. Thus allured, I went; and whether right or wrong, it seems that the

Lord has, in some degree, smiled upon these excursions; and made them instrumental in calling some precious souls out of *obscurity*, and sin, and darkness, into his marvellous light; and in several instances blessed them to the erection of new churches, where “the desert *now* appears to rejoice and blossom as the rose.” Soon after my last, I took a circuit through my field, and then returned to the two churches at the Embarras, where I remained for some weeks. After this, I set out on a second revolution, in the performance of which I have arrived as far as this place. And on my way southward to Fairfield, it was with intense anxiety to receive the October number of the Reporter, *for I had been cheering myself, and animating the churches too, with the hope that it would be to us a messenger of glad tidings*, announcing to us, that some young servant of Jesus had been appointed to “come over and help us.” But, alas, my spirits sunk, and a gloom overspread my mind, when a glance of its pages proclaimed, there is yet no help for you. And in addition to this, at my last visit, there was no appearance of your missionary at Carmi and Sharon. But the will of the Lord be done—we cannot murmur, for we deserve not his mercy. Yet we encourage our hearts with the delightful thought, that the hearts of all men, all wisdom, all power, and all resources, are in the hands of Him, who has an infinitely more tender regard for his dear-bought church, than any of us can have.

But to return to my object—pardon my digression from it. I have not the pleasure to record any thing very specially interesting, that has occurred among us since my last. I left several under serious impressions during this round. This little church (Gilead,) seems to flourish. The various religious institutions prosper here. Three have recently been received on examination into the communion; making the whole number of members now twenty-three, who have been received since last winter, when the church was constituted. The state of things at the Embarras, I think, is favourable. But recently a few have been hopefully born again. We did expect a larger ingathering here, at a contemplated sacramental meeting; but our hopes were blasted by a fruitless attempt to obtain some ordained brother who could administer the ordinance. This is a very serious difficulty that we labour under here; for ministers are so thinly scattered over this vast district, that we have frequently to go more than 100 miles to obtain the aid of one when needed. Hence I begin to think it to be my duty to apply for “*holy orders*,” respect-

ing which a sense of my sinful nothingness, has long induced me to disregard the solicitations of the churches, and the counsel of my ordained brethren. But to close with a summary:

I have travelled since my last, 852 miles—preached 62 times—visited 23 families—had four interviews with the classes of catechumens—and attended some other meetings—and formed one Tract Society. I design next to make a renewed effort in the Sabbath-school cause within my field, which a multiplicity of other engagements has hitherto induced me to defer.

ARKANSAS TERRITORY.

A house of worship greatly needed at Little Rock.

From our missionary at Little Rock, the Rev. James Wilson Moore, we have recently received an interesting communication, from which we give the following extract, in the earnest hope that his appeal for pecuniary aid will not be made in vain.

Our meetings for a few weeks past have been crowded, attentive, and solemn. Some of our people I know are praying for a visitation from on high. I cannot but hope we shall receive a blessing.

Our church here is still somewhat precariously situated. It is the only one of our denomination in the Territory. The other denominations are more numerous. One disadvantage we labour under, is our having no church edifice. During the summer I was obliged to preach in the Baptist meeting house, which subjected me to some interruption; as the house, though not occupied at present by a Baptist minister, is free for all travelling ministers in preference to a settled minister of any but the Baptist denomination. This winter I preach in the State House, but it is too small. I intend making an effort, with some assistance from abroad, (if any can be procured) to have a house built in the approaching summer. A plain substantial house belonging to the Presbyterian church in this town, I am persuaded would have a most happy effect in giving permanency to our denomination in this Territory, and consequently to the administration of the truth as it is in Jesus. Could you name some churches in which there would be a certainty of receiving, say five or six hundred dollars for this object? I must think, if the subject were fairly presented to wealthy individuals of our church in Philadelphia and elsewhere, something could certainly be ob-

tained. Let it be remembered, that before I came here there was not a single Presbyterian minister or church in the Territory. There is yet but one Presbyterian minister and one Presbyterian church in a Territory soon to be admitted as a state in the Union. It is highly important that religion should be regularly and faithfully preached in the seat of government—the radiating point from which an influence is continually extending to all parts of the Territory. Here the secular business from all parts of the Territory is transacted—here the Superior Courts and Legislature meet. Judge, then, is it not imperiously necessary that we should have a meeting house. We do not desire a splendid edifice—we wish only a neat, plain, convenient one, of brick; about fifty feet long and thirty-five feet wide. But the real friends of the church here are too poor to effect such an object; indeed the people are generally poor; and besides, building is expensive here. Nails, glass, iron, &c., cost much more than eastward. (If such articles were donated eastward, the expense of shipping would be trifling.) I think if we could receive five or eight hundred dollars from abroad, we might succeed.

PRESBYTERY OF SOUTH ALABAMA.

Havanna, Green Co. Ala. Dec. 15th.

Dear sir,

I have been instructed by our Presbytery to communicate to your Board the following resolutions on the subject of domestic missions, which were adopted by this Presbytery at their meeting in October last, viz:

1st. That this Presbytery do decidedly believe that it is not expedient that a western agency for missions should be appointed.

2d. That we consider ourselves bound to give a decided preference to the plans and operations of the General Assembly's Board.

3d. That while we feel thankful to the American Home Missionary Society for past aid, this Presbytery will immediately take steps to become connected with the Assembly's Board of Missions.

4th. That the stated clerk be directed to communicate to the Assembly's Board, and to the American Home Missionary Society, these Resolutions.

JOHN H. GRAY, Moderator.

WM. H. WILLIAMS, Temp. Clk.

I will just remark that this great question has been decided by us without any unpleasant excitement—almost unanimously. We have been for several years auxiliary to the American Home, and they have aided us liberally—our

recent change has been from calm and prayerful conviction of duty. We leave our friends of the American Home with no other than feelings of warm gratitude. As *Presbyterians* we considered it an imperious and immediate duty to change our relation. May the Lord enable us all to do more in this great cause, and deliver all his servants from all unhallowed motives and feelings. Affectionately your friend and brother in the gospel,

Jos. P. CUNNINGHAM, Stated Clerk
of South Alabama Presbytery.

APPOINTMENTS

From Dec. 15th to Jan. 20th.

Rev. W. W. Martin, for 1 year to Paoli and Orleans, Ind.

Rev. Jas. Remington, for one year to Cayuga creek, Erie co. N. Y.

Mr. J. W. Blythe, for three months, Missionary Agent in the Synod of Philadelphia.

Mr. Robert Bryson, for three months to the Synod of Genesee, N. Y.

Mr. Reuben Frame, for one year to Bethel and Goshen, Ohio.

Mr. John M'Cutchen, for one year to the Presbytery of Orange, N. C.

Rev. Thomas Lynch, for one year to Stony creek and Grier's congregations, N. C.

RE-APPOINTMENTS.

Rev. J. Spicer, for one year to Andover and Independence, N. Y.

Rev. J. C. Harrison, for one year to Lebanon, Ky.

Mr. S. F. Holliday, for three months to the Presbytery of Genesee, N. Y.

Rev. C. B. Bristol, for one year to Middletown and vicinity, Va.

Rev. J. W. Moore, for one year to Little Rock, Ark. Ter.

Rev. S. Sturgeon, for one year to Middle Smithfield, Pike co, Pa.

Mr. Simeon Peck, for one year to the 1st Presbyterian church, Penfield, N. Y.

Rev. G. G. Sill, for one year to West Mendon, N. Y.

Rev. A. L. Crandall, for one year to Antwerp, Jefferson co. N. Y.

Rev. Jno. M'Kinney, for one year to Frederick and Harmony congregations, Ohio.

LETTERS RECEIVED

From 15th Dec. to Jan. 20th.

J. C. Harrison, Ky. W. D. Jones, O. S. King, Pa. C. Cist, 2, O. S. H. Crane, O. J. Spicer, 2, N. Y. M. Hunter, N. Y. Trustees, Andover and Independence, N. Y. Trustees 1st ch. Alden, N. Y. J. Gamble, Geo. Rev. Messrs. Wallis, Remington, and Eaton, N. Y. S. Allen, Ky. W. F. Houston, Pa. H. Brown, Va. A. Torrence, O. J. S. Hillyer, Ky. G. W. Kennedy, Md. I. Reed, 2, Ind. E. D. Andrews, N. Y. J. A. Mitchell, S. C. J. N. C. Grier, Pa. R. Brown, Pa. R. Davidson, Ky. I. Purkis, L. C. T. Smith, S. C. J. W. Blythe, N. J. J. Winchester, O. S. F. Holliday, N. Y. E. S. Hunter, D. D. N. Y. S. L. Gouverneur, N. Y. L. Crittendon, N. Y. M. Birnie, Md. J. L. Skinner, Md. C. M'Ilvoy, Ky. D. M'Intyre, Va. J. Anderson, Pa. D. L. Russel, N. C. W. Gray, O. C. B. Bristol, Va. A. Bronson, N. Y. W. R. Smith, Pa. C. Porter, Pa. W. F. Jones, Va. L. Coppage, Ky. W. B. Collar, N. Y. C. Taliferro, Ky. J. Lee, N. Y. J. Blythe, D. D. Ky. I. N. Candee and J. M. Sherrard, N. J. T. Aikman, 2, N. J. J. P. Cunningham, Ala. J. L. Wilson, D. D. O. Elders, Perryville, Ky. D. Sterrett, N. J. T. E. Hughes, Ind. W. F. Curry, N. Y. J. Elliott, N. Y. Elders and Trustees, Taneytown, Md. W. Nevins and G. W. Musgrave, Md. A. Hagaman, Missi. W. K. Stewart, 2, Ill. R. H. Lilly, Ky. E. H. Stratton, N. Y. A. Y. Lockridge, N. C. N. Harned, Pa. H. Wallis, N. Y. S. Sturgeon, Pa. J. Bryson, Pa. S. J. Miller, O. J. L. Belville, O. T. B. Clark, O. J. W. Nicholson, Pa. J. W. Moore, A. Ter. J. Cunningham, O. P. Hassinger, Pa. T. Beer, O. I. Todd, Pa. A. L. Acee, Geo. J. R. Moreland, Ind. R. H. Bishop, D. D. O. J. H. Brooks, Tenn. R. Frame, O. W. Brearly, S. C. H. Halsey, N. Y. G. S. Boardman, N. Y. S. Hubbard, N. Y. J. Pitkin, O. J. Ficklin, Ky. M. M. Norton, S. C. J. Alexander, Tenn. R. B. Dobbins, O. J. S. Ball, Mo. J. Witherspoon, N. C. J. M'Kinney, O. S. B. Smith, O. J. D. Matthews, Geo. R. Tenny, Va.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 15th of Dec., 1831, to the 20th of Jan., 1832.

Andover and Independence, N. Y. aux. so. per Rev. J. Spicer,	-	-	-	10	00
Bedford. Inda. collection per Rev. I. Reed,	-	-	-	12	00
“ donation from John Holm, per do. -	-	-	-	1	50
Bonhomme, Missouri, aux. so. per Rev. J. S. Ball, -	-	-	-	6	00
Buffalo Spring, Ky. “ per J. B. Camden, Treas. -	-	-	-	3	50
Brownsville, Pa. Congregation, per S. Thompson, Treas. -	-	-	-	4	00
Boal Creek, “ aux. so. per do. -	-	-	-	3	00

<i>Charleston, S. C.</i> ret'd by a Missionary, - - - - -	98 50
<i>Cambria, N. Y.</i> aux. so. per Rev. H. Halsey, - - - - -	9 63
" donation from do. - - - - -	9 75
<i>Coshocton, Ohio</i> , donation from a member of the Pres. Ch. per Dr. Green, - - - - -	10 00
<i>Chartier's Congregation</i> , per S. Thompson, Treas. - - - - -	4 87
<i>Donegal, Pa.</i> aux. so. per Rev. W. F. Houston, - - - - -	50 00
<i>Duff's Congregation</i> , per S. Thompson, Treas. - - - - -	5 00
<i>Germantown, Pa.</i> monthly concert collection per Rev. W. Neill, D.D. - - - - -	1 19
<i>Goodville, Orange Co. N. Y.</i> collection per Rev. W. Blain, - - - - -	15 00
<i>Huttonsville, Va.</i> collection per Rev. H. Brown, - - - - -	25 50
<i>Hopewell Congregation</i> , donation from Mrs. A. per Rev. R. Cathcart, - - - - -	5 00
<i>Liberty, Geo.</i> donation from A. L. Acee, M. D., - - - - -	1 00
<i>Licking Congregation</i> , per S. Thompson, Treas. - - - - -	5 32
<i>Mendon, N. Y.</i> aux. so. per E. D. Andrews, - - - - -	25 00
<i>Montour's Run</i> , " per S. Thompson, Treas. - - - - -	28 00
<i>Morristown Congregation</i> , aux. so. per do. - - - - -	20 25
<i>Mill Creek Congregation</i> , " per do. - - - - -	3 56
<i>New York</i> Rev. J. J. Janeway, D. D. his subscription for 1831, - - - - -	100 00
<i>Newark, N. J.</i> aux. so. per Rev. J. T. Russell, - - - - -	72 83
<i>New Providence, Ohio</i> , aux. so. Rev. S. J. Miller, - - - - -	2 00
<i>Neshamony</i> , aux. so. per Rev. Mr. Bellville, - - - - -	42 50
" from an aged widow, per do. - - - - -	10 00
<i>New Rehoboth</i> , aux. so. per S. Thompson, Treas. - - - - -	5 95
<i>North East, Erie Co. Pa.</i> aux. so. per do. - - - - -	8 00
<i>Philadelphia</i> , from Mr. Jno. Moore, 2nd Pres. Ch. per Rev. J. T. Russel, - - - - -	20 00
" " Miss Mary Jones, do. do. - - - - -	5 00
" donation from Mr. John White, per R. Ralston, Esq. - - - - -	20 00
" do. Miss Freeman do. - - - - -	5 00
" monthly concert coll. 2d. Presbyterian Church, Southwark, } per Rev. Mr. Bertron, } - - - - -	6 00
" aux. so. 3d Presbyterian Church, - - - - -	56 00
" do. 6th Pres. Church, - - - - -	2 60
" do. 4th do. per J. Algeo, - - - - -	31 25
" donation from a friend, - - - - -	30 00
" do. from Miss E. Gaw, - - - - -	5 00
" do. from C. D. per Dr. McAuley, - - - - -	10 00
" Teachers of the Sabbath-school of 7th Presbyterian Church, } per Rev. W. Engles, } - - - - -	100 00
" donations and subscriptions from members of do. per do. - - - - -	85 55
" donation from R. Ralston, Esq. - - - - -	250 00
" aux. so. 2nd Presbyterian Church, additional per W. Nassau, - - - - -	1 50
" donation from Wm. F. Geddes, - - - - -	7 68
" aux. so. 2nd Pres. Church, per R. H. Smith, - - - - -	71 00
" do. do. additional, - - - - -	50
" donation from Mr. Towar, - - - - -	3 20
<i>Presbytery of Vincennes</i> , per Rev. I. Reed, - - - - -	32 00
<i>Princeton, N. J.</i> annual subscription of Rev. S. Miller, D. D. - - - - -	30 00
<i>Plain Run</i> , aux. so. per S. Thompson, Treas. - - - - -	7 50
<i>Racoon Congregation</i> , per do. - - - - -	42 00
<i>South Salem, West Chester county, N. Y.</i> coll. in Presbyterian Congregation on } Thanksgiving Day, per Rev. S. Sanders, } - - - - -	20 00
<i>Trenton, N. J.</i> aux. so. per Rev. E. F. Cooley, - - - - -	1 50
<i>Waterford, Pa.</i> do. per Rev. P. Hassinger, - - - - -	4 50
<i>Wilson, N. Y.</i> do. per Rev. H. Halsey, - - - - -	10 62
<i>White Oak</i> , do. per Rev. R. B. Dobbins, - - - - -	18 95
<i>Williamsburg, Ohio</i> , per do. - - - - -	9 51
<i>West Mendon, N. Y.</i> aux. so. per Rev. G. G. Sill, - - - - -	25 00
<i>Missionary Reporter</i> , from sundry subscribers, - - - - -	48 00

\$1.558 11

SOLOMON ALLEN, Treasurer,
No. 117 Chesnut street, Philadelphia.

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts *to increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries, should always be made by the *Elders of the Church, through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER & EDUCATION REGISTER.

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HENRY'S COMMENTARY.

TOWAR, J. & D. M. HOGAN, No. 255 Market street, Philadelphia, continue to print the above valuable works in six royal octave volumes, at different prices according to the binding, &c. A liberal deduction made when six or more volumes are purchased.

Henry's Commentary on the Scriptures is allowed by the learned and the pious to be the ablest work of the kind in the English language. Aug. 1.

PSALMS AND HYMNS,

Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 4,

No. 117 Chesnut st. Philadelphia.

THE
MISSIONARY REPORTER,
 OF THE
BOARD OF MISSIONS,
 OF THE
General Assembly
 OF THE
PRESBYTERIAN CHURCH,
 IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

VOL. III.

MARCH 1832.

NO. 7.

This Number contains one sheet—Postage not over 100 miles, one cent and a half; over 100 miles, two cents and a half.

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PHILADELPHIA: PRINTED BY WM. F. GEDDES, NO. 9 LIBRARY STREET.

All letters must be addressed to J. T. Russell, Corresponding Secretary, 29 Sansom street.

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Communications for the Board of Missions should be addressed to the
Rev. JOSHUA T. RUSSELL, Corresponding Secretary and General Agent,
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All monies designed for the Board of Missions, to be sent to SOLOMON
ALLEN, Esq. Treasurer, No. 117, Chesnut street, Philadelphia.

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st. Philadelphia.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

MARCH 1, 1832.

NO. 7.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

DEATH OF MR. GARRETT.

[The circumstances of this afflictive event are described in a letter from Mr. Hervey, dated July 20, 1831.]

Our dear brother Garrett is no more. He died on the 16th inst., the day which completed the 34th year of his age. The disease, which terminated his valuable life, was a bowel complaint, or dysentery, of a very obstinate kind. His health had been declining for two or three weeks before he was attacked with this complaint; but he continued his arduous labours in the printing office, and in other departments of the mission, till the 8th inst., when he was obliged to desist and commit himself to the physicians' care.

Two eminent physicians, to whom the mission are much indebted for their frequent and gratuitous services, gave him every attention in their power. But they, with us, had the unhappiness to see their unwearied endeavours to save his life, entirely unavailing. The medicine which, by long experience, has been found most efficacious in removing such disorders, could not be made to produce the wished-for effect, and he rapidly sunk towards the grave. Every succeeding day, and almost hour, found him worse than before, until the 14th, when our hopes of his recovery were nearly extinct. On the evening of that day he adjusted and took leave of all his worldly affairs, and with calmness and joy, waited his dissolution. The angel of death continued with a steady and resistless hand to fulfil his commission to take down 'the earthly house,' till about 11 o'clock on the evening of the 16th, when he ended his sad work, gave the spirit of our beloved brother a joyful entrance into the 'house not made with hands,' and left us to gaze in mute affliction upon the ruins before us, while he seemed to say to us all, 'See what I *can* and *shall* soon do for you!'

Thus this mission, which has so often felt the chastening hand of the Lord, is deprived of one of its most efficient helpers; his afflicted family of a tender husband and father; all of us of a kind friend and sympathising brother; our little

church of one of its most active and useful members; the poor heathen, of one who was willing to sacrifice health and life for their good; and the general cause of true religion in this place, of one of its most self-denying and zealous supporters. But while we feel this affliction deeply, and mourn our loss, and the loss of all, we are comforted in the assurance that it is infinite gain to him. His dying deportment exemplified in a pleasing manner the power of faith to support its possessors in the hour of severest trial, and was a complete victory over the king of terrors. In his sharpest sufferings no murmurs fell from his lips; no impatience disturbed the calmness of his spirit; no anxiety to live, distracted his mind, or withdrew his attention from heavenly things; and not even a wish was known to escape him, that did not correspond with the divine will. Before his case was considered hopeless, he was asked whether his desire was to live or to die? He replied, 'that he did not know as he had any desire on the subject; his only wish was that the will of the Lord might be done.' Afterwards, when it appeared that he could not live, he expressed a decided choice to depart and be with Christ.

One morning, as Mrs. G. went to him, he said 'Well, my dear, do you think I have got on my way any the last night?'—meaning, have I advanced any towards the grave? She replied, 'You appear to be weaker.' 'Well,' said he, 'come help me—help me to contemplate that *glory*—*glory* which is opening. O can it *be*? Is it *so*? Is my work *done*? Let there be singing.' He mentioned a hymn, which he wished to have sung, beginning with the lines,

Jesus, with all thy saints above,
My tongue would bear her part, &c.

in which he joined as far as he was able. Afterwards he wished us to sing the one beginning with the words 'Guide me, O thou great Jehovah,' &c. Many times during his sickness he tried to sing some favourite hymn or verse.

The day before he died, the workmen of the office, about twenty in number, called at his request, and agreeably to their own desires, to see him. He addressed them in Mahratta, and exhorted them to repent of their sins, and believe

in Christ as the only Saviour. They were all in tears, and many of them sobbed aloud. He conversed with them as long as his strength would permit, and then bade them an affectionate and final farewell. It was with difficulty that they could be prevailed on to leave the room. All the men that have been under his care say of him, 'He was a kind master and a good man,' and they evince their sincerity by their tears and mournful looks when his name is mentioned.

For the last twelve or fourteen hours before he ceased to breathe, he had his reason only at short intervals. During this time he talked considerably, sometimes in Mahratta, and sometimes in English. His sufferings in the former part of his sickness, were pretty severe, in the latter part they were less so, and in the closing scene they appeared to be comparatively light.

On the 17th, at five o'clock P. M., his funeral was attended at the mission chapel, and although the rain fell almost incessantly in sweeping torrents, the assembly of English and natives was so large as nearly to fill the house. The natives were addressed in Mahratta by Mr. Allen, and the other part of the congregation in English by Mr. Ramsey. After prayer and singing, the mortal part of our dear friend and brother was conveyed to the mission burying ground, where, with other precious dust previously deposited there, it must remain,

'Till toits centre, this vast planet shakes,
And the Archangel's trump proclaims aloud,
Arise! come forth! The glorious morning
breaks,
Which night and death again shall never
cloud.'

We trust that the recent, severe, and successive afflictions, with which it has pleased a mysterious Providence to visit this mission will serve to quicken those of us who survive, to greater diligence and fidelity in our Master's work, and awaken a spirit of prayer in our behalf among our distant friends; while we are not without hope, that they will be followed by some good effects upon the heathen in the midst of whom we dwell. These poor creatures are accustomed to view death as the most awful event that can happen to man. And truly it is so to them, in their present state. But some of them have now seen what support and consolation Christianity administers to its true disciples in that trying hour. All the arguments that I have hitherto been able to use with my Pundit in favour of the religion of the Bible, and against his own, seem not to have had half so much effect, as this peaceful and happy death,

of which (as I was living with Mr. Garrett) he was an eye witness. And here permit me to make a similar remark respecting what occurred in the last hours of my dear wife. As three or four native females stood in tears beholding her, she made use of the little Mahratta she had acquired in endeavouring to show them how happy she was, that she was going to Jesus. At the same time her countenance was brightened with smiles. Her words and appearance took fast hold of our young woman, who has since often spoken of it as an unheard of thing that a dying person should be so happy as to *laugh*. If then the Gospel is to be the power of God unto the salvation of these people, by the *deaths* rather than the *lives* of your missionaries, may their *lives* be such as that their *deaths* shall *preach*!

CHINA.

I ought not to omit to mention that we have just received here, "An English and Japanese, and Japanese and English Vocabulary, compiled from native works by W. M. Medhurst, Batavia; printed by Lithography, 1830." Considering the circumstances, the book must be a rare production, and though it bears the modest title of Vocabulary, the second part, i. e. the Japanese and English, "contains nearly seven thousand words, and might have been increased to double that number, had many terms of Chinese origin been introduced, or others about which some doubt existed." The Japanese language is alphabetic, "and contains forty-eight letters, and is written in two different ways, something analogous to the printed and written form of our own characters." The book makes 350 closely printed pages.

In a letter dated June 13, 1831, Mr. Bridgman states the substance of a communication he had received from Mr. Gutzlaff, the active Dutch missionary in Siam. Exercising his skill as a physician while he performed his duties as a minister of the Gospel, Mr. G. had free access to all classes of the people. He had come to the determination to take his life in his hand, and enter China, and in July had actually embarked for that country.

Mr. Abeel, in pursuance of instructions forwarded to him by the Prudential Committee, embarked at Singapore for Siam, in an Arabian ship, about the 20th of June, and arrived at Bancoek, the principal place of Siamese commerce, in July. Mr. Abeel was accompanied by Mr. Tomlin, an English missionary, and they carried with them large quantities of books for distribution. The visit of

Mr. Abeel to Siam is preparatory to the establishment of a mission in that kingdom by the Board, which has been, for some time, in contemplation.

SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF MR. GOODRICH AT WAIKAE, ON HAWAII.

Friendly Attentions and Assistance received from the Rulers.

Dec. 22, 1828. We had the pleasure of witnessing the arrival of Kekauonohe and her husband Kealiahonui. They have taken a bold and decided stand on the side of virtue and religion. Their principal reason for coming here at this time, is to cheer our hearts and strengthen our hands in propagating the gospel of peace among their people. A few days after their arrival, they sent out word for all the people of Hilo to come together and hear what they had to say. On the day appointed, 4,000 or 5,000 assembled together to receive their instructions. Their meeting was opened with prayer. Kealiahonui then made a spirited address to them, contrasting the superiority of their state under the Christian religion over their former ignorant and degraded situation; by adverting to the time when there was so wide a difference between chiefs and people, when it was death for them to wear the same kind of clothes with the chiefs, while now they were more nearly equal. He also enjoined upon them to give heed to the instructions of the missionaries, since the missionaries were seeking their good, &c. Kekauonohe then followed, also comparing the present happiness of the common people with that when they were obliged to fear and dread the chiefs; when it was death if even the shadow of any one happened by chance to be cast upon the chiefs, it being a crime so great that nothing but death would atone for it: but now those who turned from their evil ways, and persevered in doing that which was lawful and right, those, she said, should be considered as their brethren, and hold an intimate relation with them: and with many other words she exhorted them to persevere in well doing.

15. Sabbath. The king having arrived during the past week, desired me to request the people to be seated after the regular services were over, in order that he might speak his mind to them; which being done, he made a short and appropriate address to his subjects. He enjoined upon them to give heed and observe the laws that were established, prohibiting murder, theft, and adultery, and particularly to regard the instruc-

tions of the missionaries, as they taught only what was for the good of the people.

April 10. A seriousness has evidently commenced here. Numbers are inquiring with a good degree of earnestness—we hope in answer to the prayers of the church, a feeble band, and few in number; they having set apart a day, for several successive weeks past, for humiliation, fasting, and prayer. While we are speaking, the Most High seems abundantly ready to grant our requests.

May 3. Sabbath. Gov. Adams coming into the harbour this day, and seeing the people collecting for public worship, he put up his helm and run down this side of the bay. A canoe was sent for him to come on shore, after which the schooner repaired to the opposite side of the bay to anchor. The governor went directly to the meeting-house, where we were assembled for our morning service. His repairing to church was rather surprising to the people, as the usual manner for a chief is, in the first place, to repair to the principal man of the place, and partake of a sumptuous feast. The day following being the monthly concert, the governor was invited to take a part on the occasion, which he readily consented to do, and made an appropriate address, urging the people to give heed to the messages of mercy, that were proclaimed to them through the forbearance of God. He afterwards made an appropriate prayer. It may not be amiss here to say, that the main object of the governor's visit is to superintend the building of a new church, for which he freely volunteered his services. He also brought his own men to perform the work. The length is to be 147 feet, the breadth 68, and the height 52 feet.

8. Happy were we again to hail the arrival of the Packet, especially as it brought to our aid Mr. and Mrs. Clark, who came to unite with us in labouring for the good of these poor heathen, while there are so many pressing into the kingdom. The natives are coming every day, and almost every hour in the day, with anxious inquiries respecting their souls. They come in such numbers, that we deemed it best to set apart one day in each week to attend to their inquiries. Monday afternoon and evening is wholly occupied in giving them instruction on the all-important subject of their salvation. The meeting is conducted something in the manner of meetings of inquiry at home.

High Priestess of Pele—Schools.

July 13. I have lately received information that the chief priestess of Pele [the goddess of volcanos] has left her resi-

dence in Hamakua to take up her abode here where she can enjoy the preaching of the gospel, being fully convinced of her folly in officiating as high priestess to that which was the most terrible of all their gods. When I have questioned her respecting her belief in their former terrible deity, her feelings seem to revolt at the idea of saying any thing respecting her former belief in that which she now knows to be no god. She says she once thought it to be a reality. The people used to think that her power was irresistible, and trembled at her presence. They used to pray to her, and also to Pele to take care of her, that thereby she might be propitious to them. They were required to prostrate themselves when she passed, upon pain of death. But now, she takes her place at the footstool of sovereign mercy, anxiously inquiring, with hundreds of others the way of life.

An examination of the schools belonging to the districts of Hilo and Puna, of four days' continuance, was completed on the 25th of September. Upwards of 6,000 people attended meeting on the Sabbath preceding. A list of the schools which were examined, is subjoined.

	Males.	Females.	Total.
Hilo,	1522	1672	3194
Puna,	827	827	1654
Olaa,	64	52	116
	2413	2551	4964

There are 85 schools and the same number of teachers. About 300 write quite a legible hand on slates. The whole number spell readily, and read and recite lessons. The church was constantly crowded to overflowing during the whole examination; which is a season highly enjoyed by all, similar to holydays in America. My time is wholly occupied upwards of a week. While not engaged in examination, they are constantly crowding our house, asking questions—Is it lawful to do this?—Is it expedient to do that? and a great number appear anxious to find the way of life.

Extraordinary Attention to Religion.

April, 1830. About a year has now elapsed since the attention to religion commenced here; and the spirit of inquiry has extended more than sixty miles. Very many natives have left their lands, and come and asked permission to settle where they can enjoy religious instruction. Four head-men, residing from six to eighteen miles distant, have come and settled down near us in order to partake in the worship of the Sabbath and enjoy other sanctuary privileges. Many say

that they have obtained joyful hearts, so much so that they cannot sleep at night. One and another come to us with the inquiry, Is it right to weep and shed tears? Sometimes, say they, our tears run down our cheeks while thinking of God's goodness; sometimes at home, at other times by the way, and when in the house of prayer, and also in private devotions. They inquire, What can be the meaning of the tears running so freely? Can it be right to weep so much? They freely own, that Paul's description of the vices of the heathen, in the first chapter of Romans, is a correct delineation of their character, and say, How could he have known it so well? Our house has been thronged from morning till night, and from night till morning. We have frequently been called up at midnight to converse with those who are anxious, and then again at daylight; so that we have little or no time of our own. Our labours are numerous and much varied. We have public worship twice on the Sabbath. Mrs. G. has a large Sabbath school between meetings, and also a Bible class in the afternoon, and she also meets a praying circle of females in the evening, and a school likewise in the week of about 30 scholars. The above, and the continued calls of the natives, occupy most of our time. Monday from two o'clock P. M. till nine in the evening, our house is thronged with natives who attend our meeting for religious inquiry. Wednesday afternoon we have a public lecture.

SCOTTISH MISSIONARY SOCIETY.

The Report of this society concludes with a forcible appeal on the

Duty and Privilege of Prayer in the present shaking of the nations.

We live in extraordinary times. If, as we firmly believe, the gospel is destined to be universal in the earth, it is obvious that great changes must take place in the world, before this can be accomplished. There are many countries—Popish, Mahommedan, and heathen—in which the existing state of things presents to the eye of man insuperable barriers to the propagation of Christianity in its native purity. Now, these barriers, of whatever nature they are, must be removed, that "the way of the Lord may be prepared. Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain."

In the close of the last Report, it was remarked, "that, in the government of God, a variety of causes are ordinarily in slow and silent operation, previous to

the accomplishment of any great event—that these causes, multiplying and combining together, often at length acquire an overwhelming energy; and, within a short period, produce changes in the whole frame of society, which in the ordinary course of events, it would have required ages to accomplish.”

Of the truth of this remark, we have had some striking illustrations since our last annual meeting. The changes which we have witnessed, there can be little question, have an important bearing—either for good or for evil—on the interests of the church of Christ. Of these events, men form different views—some hailing them as the harbinger of better days to the great family of man; while the hearts of others “fail them for fear, and for looking after those things which are coming on the earth.” But, whatever be the light in which we view them, there is a duty resulting from them, which we apprehend is but little felt, even by the professed disciples of Christ—the duty of *prayer*. Yet the higher the hopes which some, on the one hand, form, and the greater the fears which others entertain, the obligation of both to “give themselves unto prayer, becomes in proportion just so much the more urgent. If we think to see our hopes realised or our fears disappointed, we must look, not to man—except as an instrument—but to God. We are too apt, indeed, to prescribe even to God. When things happen not according to our mind, we are full of regrets and despondency. We forget how little capable we are of governing the world, or even of judging of the measures which God adopts in the government of it. We cannot comprehend the complicated machinery which he employs—the wheels within wheels—the relations of events as causes and effects; some of them promoting, others counteracting a particular design, yet all of them combining to accomplish one grand end—the establishment of Christ’s kingdom in the world. In a large proportion of cases, indeed, the plans which God pursues are not only different from, but are diametrically opposed to, those which man would have formed; in nothing does he more stain the pride of human wisdom, than in the means which he employs to accomplish his own purposes. He often acts, as it were, by contrarieties; bringing light out of darkness, order out of confusion, and good out of evil. Yet an angel never sees any thing to regret in the government of God; it is only man—ignorant, foolish, feeble man—who views the divine procedure with sorrow and despondency. Even an inhabitant of earth, when translated to a place in hea-

ven, feels no longer as he used to feel: he sees there can be nothing wrong in the government of God: he reposes with implicit confidence in the wisdom and the power which direct and control the affairs of the universe. We may not be capable, from the weakness of our nature and the relations in which we stand, of rising to a state of such high and holy feeling: we may often have cause—nay, it may even be our duty—to regret and to condemn the conduct of men: yet, when we consider that all the actions of creatures, in fact the whole affairs of the universe, are under the government of a Being of incomprehensible wisdom, of irresistible power, and of unfathomable goodness—and when he has commanded us to commit them into his hands in prayer, as a means, not only of relieving ourselves of a burden which we are totally unfit to bear, but, of bringing into operation His own gracious purposes in directing, controlling, and overruling all things for His own glory and for the good of the human race—it might be hoped that Christians would unite with one heart and one soul in prayer, especially at such an important crisis—that the shaking, which is at present taking place among the nations, may usher in the coming of him who is emphatically styled, *the desire of all nations*. Let the chains of popish superstition, by which so many countries have been for ages bound, be only burst asunder—let the impediments be removed out of the way which at present check or prevent the preaching of the uncorrupted gospel of Christ—let there arise a race of able, faithful, evangelical, useful ministers of the New Testament—and we shall behold the beneficial result, not in Christendom only, but, at no distant period, in every quarter of the habitable globe. “Awake! awake! put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city. I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye, that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. J. L. EDGERTON, dated Jan. 12th, 1832.

Revival in East Constable, Franklin county, N. Y.

At the commencement of my labours here, last April, there was much to discourage. A small, poor, and what was

still more lamentable, a stupid, lifeless church, "twice dead and plucked up by the roots." But it is not so now. God hath breathed upon this great valley of dry bones, and they live. Since the date of my commission, August 26, 1831, 35 have been added to this little church as the fruits of this great work that God hath wrought for us. What renders this circumstance more interesting to us, is, a majority of those that have united with the church, are heads of families and the first men in the place. We expect considerable addition at our next communion. I intended to give you a more particular account of what God has done here, but I find myself unable to write more. I will do it in my next report.

I cannot close without saying one word for Ellenburgh. It is an interesting and very promising field for a Missionary. The little church which I organized there, while in the service of your society, in 1830, is still destitute. I have preached to them about 16 Sabbaths since that time, and administered the ordinances 3 or 4 times, and though I have received but little pecuniary compensation, I never leave them without feeling myself well rewarded for all my labour amongst them. Every time I hear from them, I receive the message, Are you never coming to visit us again? I have engaged to give them a Sabbath as soon as I am able to ride there. The Lord is prospering them in the things of this world, and I trust, in spiritual things. This encourages them to look forward to a period when they will be able to support a minister, if there is one to be spared from other fields of labour.

From the Rev. J. D. PICKANDS, dated Lowville, N. Y. Jan. 19, 1832.

Fruits of a Revival in Lowville, N. Y.

I took charge of the church in Lowville village early in January 1831, at which time there were about seventy-three persons in communion. During the year, there have been added from other churches, eleven, and by profession of faith, thirty-six, in all 47. Besides these, we have received on probation, and under the care of session, ten young persons, who cherish the hope that they have passed from death unto life; and from their promising appearance we are encouraged to hope they will soon be received into full communion. During eight months we had no meeting-house of our own, but had to depend on the liberality of our neighbours in the village.

The session and the majority of the church, as well as myself, are decidedly in favour of apostolic measures and pro-

tracted meetings; and we have good reason to be so, for the Lord has greatly blessed these means of grace among us, and throughout this region of country, as well as elsewhere. During the eight months above mentioned, I had frequent opportunities of preaching in different parts of the country, and have abundant cause of thankfulness to God, who owned and blessed my feeble efforts to the promotion of his glory in the salvation of sinners. I cannot but esteem it the happiest circumstance of my past life, that the Lord sent me to this place, and gave me the privilege of labouring to advantage in this vineyard; and of rejoicing over penitent and believing sinners. You have already heard of the revivals in this country during the spring and summer past. Your missionary was allowed to take an active part in the use of the means of grace then employed and so much blessed.

A new Church Dedicated.

Early in September last our new stone church was dedicated, and is a very pleasant and convenient house to both speaker and hearers. This is the third house built upon the same spot, the two former having been burnt down within a few years past. We now have the Lord's Supper administered once in two months. I have preached during the year between one hundred and seventy-five and two hundred discourses, and there have been attended within the bounds of the congregation, nearly one hundred additional meetings for prayer and Christian conference. I have also a Bible class composed chiefly, but not exclusively, of Sabbath school teachers. I have charge, moreover, of the Sabbath school connected with our church and which is prosperous and highly interesting. Nearly all the thirty-six added to the church, have been hopefully converted during the year. Some of them are heads of families, but most are young persons and their walk and conversation thus far, are becoming the Gospel in some good degree.

From the Rev. C. LONG, dated White Plains, N. Y. Jan. 28th, 1832.

Happy Results of a Year's Missionary Labour.

The past has been a year of the right hand of the Most High. Our feeble efforts for the upbuilding of his kingdom, he has been pleased to crown with his rich blessing. Our language is, "not unto us, not unto us, but unto thy name be all the glory." The remembrance of the past year will be cherished by many, I trust, as long as the events of time have

a hold upon the hearts and affections of God's people. As the fruits of the revival, nineteen have been added to the church on profession of their faith. The number is small compared with the ingathering with which many churches in our country have been blessed. But for this rich display of mercy, incalling such a number out of darkness into his marvelous light, we are, I trust, truly thankful. It has greatly encouraged the hearts, and strengthened the hands of those who love the cause of Zion. The walk and conversation of those who profess to be the subjects of God's renewing grace, is, with a very few exceptions, such as becomes the Gospel of Christ. The influence of that season of refreshing upon the society, has been most happy. There has, I believe, been no time since the revival, in which there has not been one, or more, whose minds have been amply impressed with the subject of religion; and there are several individuals, who we expect will soon come out and join themselves to the Lord in an everlasting covenant.

The cause of temperance is steadily advancing, and we hope a thorough reformation will be effected on that subject. The free use of ardent spirits has been a great and sore evil in this part of the country. Very few portions of it have suffered more from intemperance than this. Many that could not be persuaded by arguments addressed to their understanding, to abandon the practice of furnishing spirits for those in their employ, have become convinced by experience, of its pernicious effects, and are now the warm advocates of entire abstinence; and we hope the time is not far distant, when the fell destroyer of the peace and happiness of individuals, and of families, will be banished from society.

We are forming a missionary society on the plan recommended by the Board, and, I hope, will be able to send on early in the spring to the parent society, at least, thirty dollars.

PENNSYLVANIA.

From the Rev. JOHN GLENN, dated Venango county, January 4, 1832.

The state of things here is much as it was when I last wrote. There is a tolerably good attendance to the preaching of the word, and the hearing appears to be mixed, in many, with seriousness. There are a few cases of deep anxiety, but they appear to "tarry long in the place of the breaking forth of children." Some Christians seem, at least, to feel that they have been sleeping, but I fear there are some excuses yet to make; I

fear Christ has not yet put in his hand at the hole of the door. There are two indulging a trembling hope of pardoned sin, since I last wrote.

The progress of temperance is very slow, but I think it is steady and sure, and I doubt not a complete victory will be achieved if its friends remain at their post. Satan, in some cases, with all his sagacity, is rather overreaching himself. A distillery is got up in our neighbourhood; it is so conducted as to present a scene disgusting even to many of the intemperate, and likely to produce its own ruin.

Triumph of Principle.

The owners of a mill in Rockland have determined to grind no more grain for the distilleries. This will be to them a sacrifice of perhaps from fifty to one hundred dollars per year.

VIRGINIA.

From the Rev. J. S. BLAIN, dated Mathews ville, January 9th, 1832.

Increased Attention to Religion in Pocahontas co. Va.

My labours here commenced 10th of July last. Since that time I have rode 880 miles; preached 57 sermons; attended several prayer meetings; and visited about 70 families. The Lord has, in some measure, been pleased to bless my feeble efforts to win souls to Christ. Twenty have been received into the communion of the church on examination, and seven on certificate. I baptised two adults and eight infants. There is not a revival of religion, in the common acceptance of the term, yet it has been a reviving season to this little church. The standard of piety has been elevated, and zeal has been kindled anew in the hearts of some, where the flame burnt dim. In the additions that have been made to the church, as far as I can discover, there has been evidently an addition of piety and zeal, as well as numbers. May the saving influence of the Holy Spirit be shed down more abundantly, and many sinners brought from the kingdom of darkness into the kingdom of the Redeemer.

I have three places of preaching,—Head of Green Briar, Huntersville, and an intermediate place, within half a mile of which I live. Huntersville is a small village, and the county seat. The distance from Huntersville to Head of Green Briar, is 22 miles. The Court house is occupied as the place for preaching in Huntersville. The change in the character of this little village is very apparent. Like most little villages, it was a place of

irreligion and vice. When I began to preach there, there were not more than four or five members of any church. The influence of religion is now felt, and dissipation, gambling, and profaneness, are scarcely known. In November the sacrament of the Lord's supper was administered there for the first time since it was inhabited.

Besides these, I preach at four other places, and I hope when the Spring again returns, to be able to preach at two or three additional places.

From Mr. R. BROWN, dated Morgantown, Monongalia co. Va. Feb. 6, 1832.

In making my first report to you from this place, I cannot but express my conviction that this has been properly represented as a very important field, and well deserving the attention of your Board. With all the preaching they receive from ours and other denominations the people of this region are but imperfectly supplied with the means of grace, and the moral condition of a vast number of the population calls loudly for the application of this only remedy for spiritual disease.

Upon a general view of the state of things among us, I feel myself at liberty to represent our prospects as encouraging. It is true, that iniquity abounds, and that multitudes are hastening, heedless of all warnings, to destruction; yet, God has been pleased to make known his grace in the rescue of some, and we are almost in hope that he will ere long appear in power among us. There is in almost every settlement where I preach a wakefulness upon the subject of religion, and here and there I have found cases of deep concern for salvation. The attendance upon my preaching is good, and I think, increasing; and in some instances very deep solemnity has been manifested. Whether these symptoms of reviving influence, are to pass away or to increase until we shall witness a glorious work of grace, I cannot of course predict; much depends upon the spirit of the church itself, and this is not fully awake. Yet the truth is declared, and is without doubt impressed upon many minds, and it may spring up as good seed to the praise of God in future, if not at the present time.

There were added to the church, at the communion season held in this town in the latter part of January, eight persons, most of them from the surrounding country.

My labours have been as abundant as my strength would admit. Half of my Sabbaths are spent in Morgantown. The

other half are divided between Stewart-town and the "Brand Settlement." Besides these Sabbath labours, I preach in five other places, each once in a fortnight, and attend prayer meetings weekly in two parts of the congregation. The Bible class in Morgantown meets weekly, and is in a prosperous state. The monthly concert of prayer for Foreign Missions and for Sabbath Schools are also observed here. The Sabbath Schools in the bounds of the congregation have been dissolved for the winter with one or two exceptions. I have assisted in an organization of one Sabbath School, and expect to preach upon the subject in another place, hitherto destitute of one, this week. The cause of temperance is gaining ground, in this country, though much opposed, even by some professing Christians of other denominations.

Though themselves assisted by Christians of other places in sustaining the ordinances of the gospel, the members of our church feel it a privilege to do something for the advancement of Zion's cause, believing the promise that "he that watereth shall be watered himself." Their contributions for Foreign Missions at the monthly concert are liberal. I can also mention of them *an example worthy of imitation*. A few of the ladies of this town meet once a week, and spend an afternoon in sewing and in making such articles as are needed by the people, the profits derived from the sale of which are devoted to the Board of Missions of the General Assembly. Their time is usefully employed on such occasions in another respect; one of the number being engaged in reading some profitable book to the rest. The inclosed \$5 are the product of three months labour. Could there not be formed five hundred or more such auxiliaries to your Board in the Presbyterian Church?

What a settled Pastor may do in addition to his stated labours.

One of the little congregations to which I expected to minister when I came here, from which I have been prevented by my feeble health, is situated fifteen miles east of Morgantown, on the other side of Laurel mountain. This congregation has been collected by the labours of a brother, who is settled at the same distance from it as myself. He has preached in that settlement for nearly two years, going once a month and spending two or three *week days* among them. The Lord has blessed those labours, and a revival of religion has been in progress there for several months. They have built a small church, organized a congregation, and admitted upwards of forty to

the communion of the church. Seldom has my heart rejoiced more fully in the precious Gospel, than when I visited that neighbourhood with the brother before mentioned, and witnessed what God had wrought by its instrumentality among that people.

From the Rev. W. D. SMITH, dated Grave Creek, Ohio co, Va. Feb. 1st, 1832.

Things at the Flatts, particularly on the west side of the river, begin to wear a more pleasing aspect. Considerable interest and some anxiety have been manifested at our meetings of late; and I am not without hopes that some at least have heard the word in demonstration of the "Spirit and of power." At Wolf-run, prospects are not so bright as they have been. The population is sparse; and during the late inclement weather, our meeting was not so well attended, nor with so much seeming interest. We are however, I trust, not entirely deserted. Still there are comfortable evidences that the Lord is with us; and hereafter our meetings can be attended with more bodily comfort. Our house of worship which has been erected for some time, and remained in an unfinished state, is now completed. By the liberality of two well-wishers in Wheeling, [Messrs Gilchrist and Cuthbert,] together with our own exertions, we have been enabled also to purchase a good stove by which it is rendered quite comfortable. We have another communion season in prospect. May it be precious to many souls.

At Unity our meetings are still solemn and interesting. There have been some cases of recent conviction; and I trust the work of the Lord is steadily progressing.

NORTH CAROLINA.

From the Rev. G. W. FERRILL, Granville county, N. C. Feb. 1, 1832.

An "Old Waste" re-built.

It is now time that I should give you a report of my proceedings since I received my commission at your hand; and I am much gratified in being able to say, that this report will add something to the many evidences which the Board already have, that the divine blessing has attended their efforts to advance the Redeemer's kingdom.

I must first, however, give a brief account of the previous history of the Presbyterian church in this neighbourhood; trusting that, in this account, will be found enough to encourage small and feeble churches to rely confidently upon

the promises of God, and wait patiently in the diligent use of appointed means, until "the times of refreshing shall come from the presence of the Lord."

About eight or ten years ago, a Presbyterian church, consisting of seven members, was organized, at a free meeting house, called Providence, about seven miles south of Oxford. This little flock enjoyed occasional, and sometimes stated ministrations, but without any visible effect, until the summer of 1830, when the church was dissolved and the members attached themselves to the church in Oxford. The latter part of Dec. 1830, I began to preach at Providence. As I received nothing for preaching, I thought it my duty to devote myself during the week to secular employments to support my family. Thus preaching became but a secondary object; and consequently, very little good was done. About the last of July, 1831, five members of the old Providence church were, at their request, separated from the church in Oxford, and organized into a new church, called Sharon. Soon after this, I felt it to be my duty to devote myself wholly to the work of the ministry; and trust God to provide for the wants of myself and family. He has done so.

About the 1st of Nov. I received a commission from your Board. I had, a short time previous to this, begun to visit from house to house, and to preach as often as I could, frequently seven or eight times a week. The influences of the Holy Spirit were soon visible. *Christians prayed much.* Sinners began to realize their true condition in the sight of the holy God, and to inquire with heart-felt anxiety, what they must do to be saved. The result was, that, from about the 1st of November to the middle of December, cases of hopeful conversion were frequent, averaging nearly one a day. From that time, until the present, very little has been accomplished; owing chiefly to the extreme inclemency of the weather.

The whole number of hopeful conversions is forty-four. Thirty-two of these persons have been added to the Presbyterian church, which makes our number thirty-four, three having been dismissed. The subjects of this work have been of all ages, from sixty to fourteen, but especially of middle age. Many are heads of families. A youth of nine years gives some evidence of piety, but, to avoid offence, he is kept back from making a public profession, such cases not being common in this region.

In this work, no attempts have been made to excite animal passions, nor has there been any confusion. The doctrines,

which have been preached, are chiefly such as, the Divine Sovereignty, the entire depravity of the sinner's heart, his helplessness, the fulness of the atonement, the freeness of the grace of God, the necessity of being born of the Spirit, the sinner's duty and privilege immediately to submit his heart to God, and his great wickedness in refusing to do this.

While the weather permitted, I visited extensively, and preached as often as six or eight times a week. I have administered the Lord's supper four times, and have baptized fourteen adults and eight infants.

From the Rev. H. M. KERR, dated Rutherford, N. C. Jan. 7th, 1832.

My time and labours have been divided, for the last six months, as they were for the former three; i. e. two Sabbaths in each month at Little Britain, and one at Duncan's Creek, and Drucilla each.

I have administered the sacrament of the Supper in each of the three churches since my last. But the good effects of the meetings were very much diminished, if not entirely destroyed, by an apprehension that the blacks in our immediate vicinity were on the eve of an insurrection at the same time. It was truly an alarming time. Part of the congregation and session were, during a portion of the time of meeting at Little Britain, employed in scouring the country, apprehending the suspected, and conducting them to prison. A regular guard was kept up in our village for ten days or two weeks. The public excitement and alarm was so great, that many individuals, and some members of the church, would not come nigh our meetings the whole time. Such being the state of things, you will readily conceive that it was difficult, if not impossible, to get the people's minds in a proper state to profit by the use of the means of grace. Inconsistent as it may be, it is a fact, that when most people conceive their bodies and temporal lives to be in imminent danger, they are the more inclined to neglect their souls and eternal life. When the people met, they would, of course, converse on the subject, each having something to relate. Thus the meetings were in a great degree rendered abortive. Yet I hope and believe good was effected at all those meetings. At Little Britain, six were added to the church. One on examination and five on certificate. At Drucilla we have got our new church raised and covered in; and I have preached twice within its walls.

Progress of the Temperance Cause.

The cause of temperance is still ad-

vancing among us. When I wrote you last, our society at Little Britain numbered only 87 members. It now has more than 100; and others are prepared to join us, in this good cause. In this county there are five or six, or perhaps more, different Temperance Societies, intended for different neighbourhoods, numbering in all, probably 500 or 600 members. Many, who have not signed a pledge, practice on the principle of entire abstinence. There is, however, still some violent opposition to this blessed cause. But I believe it is mostly, if not entirely, from those who love to drink, or make gain by inducing others to drink. I hope the time will soon come, when no one can maintain a reputable standing in the church, much less in the sacred desk, who will either drink, make, or vend, ardent spirits.

A Loud Call for more Labourers.

There is space and employment, in the extensive field over which I am compelled to endeavour to extend my feeble labours, to occupy the time and talents of some four or five of the most active and able ministers in our connexion. My dear brother, you must then be sensible of the famishing condition of this precious people, who are endeavouring to subsist on the few crumbs which I am permitted to scatter before them, once in a month, twice in a month, and some of them not oftener than once in three, six, or nine months. Can you not send me one, two, or more fellow-labourers into this wide extended field, so much exposed to the ravages of the enemy? There is a great and laudable zeal manifested in sending ministers and missionaries into the valley of the Mississippi; but that valley is not more necessitous, than the valley of Broad River, and part of the Catawba. You will naturally and properly inquire, "What prospect of a support for ministers in this region?" I answer, some two, or three, could have the prospect of as good a support as I am getting. I calculate on getting from the people to whom I minister, \$150, or perhaps this year, near \$200: Next April will fill up my thirteenth year in this place; and this is the first year that I have ever received any thing from missionary funds. I have 15 or 16 members in my family, and only one hand to assist me in providing for them. I think some young men could do pretty well here, in several places. Being young men, they would have no expense but their clothing. The people would gladly board them free from charge. And the salaries they would get, would enable them to dress as costily as Christ and his Apostles. If they were

faithful, devoted men, who would go heart and soul into the work, and by faith and prayer look to heaven for success, the Lord might own them in building up churches, that in a few years would be able and willing to give them a competent support, in increased expenses.

GEORGIA.

From the Rev. J. D. MATHEWS, dated St. Mary's, Georgia, Feb. 4th, 1832.

Revival in St. Mary's, Ga.

I have been labouring, as a missionary commissioned by your Board, in the first Presbyterian church in this city, for three months; and though much wakefulness has been manifested in the hearts of several, ever since I came, yet, only within a few days past have we enjoyed heavenly feasts, and beheld scenes unusual and deeply solemn. The Lord most merciful has poured out His Holy Spirit upon this place in a wonderful manner. There have been great revivals here before, but none, I believe, have equalled the present. The people of God have been much roused: and wrestling prayer and importunity, like that of the Syrophenician widow, have marked the advance of this blessed work. The lost and helpless, and hopeless and despairing, have come in one general rush around the cross of a precious Redeemer, and now can sing with us,

"Jesus sought me when a stranger,
Wandering from the fold of God," &c.

The revival may be traced to the plain, pungent, scriptural presentations of the gospel, accompanied with divine influences. I can truly say, that it was "the spirit that quickened," for I felt him deeply in my soul, as well as the unbelieving. There was no manœuvring, there was no coaxing, as I have too frequently heard in colder regions; there was no committal wrung from a single sinner, as has also become fashionable. The gospel, carried with the energy of God, sweetly constrained the rebel to bow, and sue for mercy and pardon. In fact it is what I call an *orthodox Presbyterian revival*. And by this, I wish not to be thought invidious, but merely wresting words from those who have tortured them to mean a falsehood.

The Rev. Mr. Baker, late pastor of the Independent Church in Savannah, has become an evangelist for this state and South Carolina. His custom is to have services three times every day, whilst he remains, and the time of duration depends upon the interest manifested and the good done. Such was the case

whilst he was with us; and the services were continued with increasing interest and solemnity for *eleven days*. Some of the most respectable gentlemen and ladies in the city, have placed themselves on the Lord's side, and the present number of hopeful converts is about *thirty*. This is a *very large* number indeed for *such* a wicked place as *this*, where never more than seventy or eighty persons, on a fair average, attended religious worship from Sabbath to Sabbath. Behold what wonders God hath wrought! Most of these persons ridiculed, and in the inner man hated the gospel of Jesus, and would not listen to its peaceful overtures of reconciliation.

Behold! last night they held a social prayer-meeting, and some of them are aged, their whitened locks say that they have weathered the snows and the blasts of seventy and even eighty winters, and thus have just begun to live.

There are nearly as many still burdened with a heavy load; and feel the desire of certain Greeks of old, "Sir, we would see Jesus." There was but little ebullition of animal excitement, even under the most overwhelming offers of the Gospel. The Lord Jesus Christ was held forth as the *only* Saviour of the hard heart—the lost, the ruined—the very outcasts of banishment. No changes were wrung upon the word "repent;" no appeal made to the sinner's ability to love God, and thus to mock his consciousness, and bandy the soul, whose "agony was the rack of hell." "Him hath God exalted a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." "No man can come unto me except the Father who hath sent me, draw him." Prayer and praise to that despised Saviour, now come to my ear from all sides.

INDIANA.

From the Rev. WM. SICKLES, dated Rushville, Ind. Feb. 2, 1832.

Another period of six months has rolled away since the date of my last appointment as your missionary, in Rush county and its vicinity; and I must confess that I sit down with some reluctance to render this report; not because I have nothing *interesting* to communicate, but because I have so little that is cheering to the heart of the disciple of Christ. It is often interesting, *deeply interesting* to hear of moral desolations; and God grant that the interest felt for the spiritual health and prosperity of this western world, may be increased an hundred fold among those whose benevolent contributions are furnishing and sustaining the

means of moral and religious instruction here. May this interest carry them more frequently to the throne of grace, and give fervency to their supplications, not only in behalf of the destitute, but of those also who are perishing under the droppings of the sanctuary. The watchman can stand upon the watch-tower and blow the gospel trumpet, but he cannot awaken the dead; he can scatter the good seed, but he cannot cause it to vegetate, nor prevent its being choked by the thorns and thistles, and other noxious weeds indigenous to the soil. O how much do we need the prayers of God's people! Prayer has often opened the windows of heaven, and it has lost none of its efficacy. Our hearts are often heavy, and our hands feeble, and when the state of vital piety is so low among us, we have reason to fear that we are not sustained by the prayers of our own people, as the great importance and responsibility of our work require. Though there is much to try our faith, and to call for humiliation and self-examination, God has not left us entirely destitute of the tokens of his grace. Since my last report, three very hopeful candidates have been received into the church on examination, all heads of families, and as many on certificate. Besides these, there are some who seem to be inquiring the way to Zion. Peace and unanimity prevail in my congregations, and there is an encouraging attention to the preaching of the Gospel. These things call for our grateful acknowledgments to God, and encourage the hope that he has in reserve for us a larger measure of good.

A Church organized.

A small church has recently been organized at Louisville, in Henry county, where I have occasionally preached during the last year, consisting at the time of its organization of six members. I administered the ordinance of the Lord's Supper there about three weeks ago, when six additional members were received on certificate; and there are six or seven more in the bounds of that little church who will unite the first opportunity. About one-fourth of my time is devoted to two neighbourhoods in that county.

ARKANSAS.

From the Rev. JOHN MONTGOMERY, dated Union Mission, Arkansas, Nov. 24, 1831.

A visit to several Missionary stations, in Arkansas.

Since my last quarterly report to your Board, I have been engaged in travelling and preaching wherever an opportunity

offered. The first place worthy of notice after leaving the white settlements on the Missouri, is that of Harmony Mission Station, situated on the head waters of the Osage river, at the distance of about three days' ride from the Missouri river. Here I spent a part of two days very agreeably, and I hope not without profit;—preached once; visited and addressed the school; the number of scholars was perhaps between 30 and 40; the progress of the whole school was equal to that of any school of white children that I have seen, and in some branches of learning, viz: writing and geography, they appeared to excel. I was also much gratified at the sight of a specimen of some articles of clothing manufactured by the Osage girls of the school, as well as the skill which the boys exhibited in handling the axe. Whilst visiting the several families composing this mission family, and, subsequently, other missionary families similarly situated, and witnessing the satisfaction which an interview with a minister of the Gospel from the region of their nativity appeared to afford them, I could not but think were ministers more generally apprised of this, and of the probable benefit which might result from such visits, they would at least occasionally undergo the fatigue and hardships of a journey to the different missionary stations on our borders.

On my way across to this place, I spent the Sabbath at the Rev. Mr. Dodge's, where I had an opportunity of witnessing a number of Osage families busily engaged in preparing to go out on their fall hunt. A few articles of provision and of furniture, which were not exactly portable, they had brought and were now depositing for safe keeping in the yard, and under the protection of their missionary. The labour of the poor, degraded, and well nigh naked females, was much greater than any notion I had previously entertained on this subject. It was truly mortifying to see the women, after having performed all the labour of depositing their articles, packing their horses—then with a considerable load on their own backs to start off, leading their horses, whilst some of the men might be seen setting out under full gallop, and others on foot, free of all incumbrance except their guns. Alas! what error and oppression prevail where the influence of the Gospel is not felt! In conversation with one of these women through an interpreter, she manifested a violent opposition to the spirit of the Gospel, and an almost entire rejection of the doctrine of a future state. One of the men to whom I was speaking concerning the being of God, asked, where

he was—and said he wished to know, in order that he might go to him whilst he was yet strong—if he were a great way off, even at the other side of the great water, he would try to go to him. I exhorted him to seek God immediately by prayer, &c.

It was Saturday evening when I reached this place; found brother, whom I had not seen for several years; wife and two children whom I had never before seen, anxiously waiting my arrival; was deeply affected under a sense of God's goodness in preserving and prospering me in so long, and, in part, so difficult a journey to accomplish, and in permitting us to meet again in this uncertain world, to enjoy this interview and season of sweet communion with the members of this mission family.

On Sabbath I preached, and in the evening addressed the people. On the Sabbath following, visited, in company with my brother, the Creek Indians, who are located at the distance of about twenty-five miles from this station. As we approached the meeting ground, (for they usually meet in the woods, except when the weather is unfavourable,) our attention was arrested with the sound of their voices, and when we reached the hallowed spot, we found them engaged in praising and worshipping God. We felt it a privilege to be permitted to kneel upon the ground, and to mingle our sympathies and desires before a common mercy-seat with that people of whose language we understood not a word.

After having preached to them through an interpreter, we invited those who desired an interest in the prayers of God's people to come forward, when about a dozen persons presented themselves; a part of them were coloured people, and the balance Indians.

I have had the happiness of attending a short time a truly interesting, and, I trust, profitable three days' meeting at Dwight Mission, among the Cherokees. The meetings were continued from day to day, with little other intermission than bare time to eat and sleep. The members of the family appeared greatly revived and encouraged in their work. They expressed a great deal of thankfulness for my visit and feeble assistance during this meeting. The number who professed to be anxious for the salvation of their souls was rising thirty. There was something peculiarly interesting in the circumstance of meeting, around the table of the Lord, with those who a short time since were sunk in the depth of heathenism.

MEETING OF THE GENERAL ASSEMBLY.

As the period for the meeting the Assembly is at hand, we would remind the *Agents* of the Board of Missions, *Treasurers* of Auxiliary Societies, and all other persons who have funds in hand for the Board, of the favourable opportunity which will soon be afforded of forwarding them to our Treasurer, by the *Delegates* to the Assembly.

Payments for the *Missionary Reporter* may also be remitted with convenience, through the same channel, and we hope this opportunity will be diligently improved by all who are in arrears for the Reporter.

We would again remind our readers of the fact, that the Treasury of the Board is still *over-drawn* to the amount of several thousand dollars; and that we are now looking forward to the returns which may be made by Auxiliaries, annual subscribers, and particular churches, for the pecuniary resources which are indispensably required, to enable the Board to fulfil their engagements. For particular information, respecting the doings and wants of the Board, our readers are referred to the address of the Executive Committee, published in the Reporter, for January.

SPECIAL NOTICE TO MISSIONARIES.

All the Missionaries of the Board are requested, *without fail*, on the 1st of April next, to prepare, and forward immediately, to the Corresponding Secretary, a *special report*, embracing the following particulars:

1. Date of commission, and the precise amount of labour performed since April 1st, 1830.
2. The number of congregations, and missionary stations supplied, and the number of families in each.
3. The number of additions to the church on examination, or on certificate; of baptisms, and the total in communion.
4. The number of churches organized, and houses of worship erected.
5. The number of Sabbath Schools, Catechetical and Bible Classes, and the number of teachers and learners in each.
6. The number of Bible, Tract, Missionary, Education, Temperance, and Colonization Societies.
7. The amount raised for Foreign and Domestic Missions, and the number of Auxiliary Missionaries.
8. The whole number of Sermons preached, Monthly Concerts attended, Prayer-meetings established, and families visited.

APPOINTMENTS

From Jan. 20th to March 1st, 1832.

Mr. Thomas M. Chestnut, for one year to the destitutions of Monroe county, Ohio—under the Corresponding Executive Committee of Steubenville Presbytery.

Rev. J. Sherer, for one year to North Pembroke, N. Y.

Rev. Samuel Robertson, for one year to Dryden, N. Y.

Rev. A. R. Curry, for one year to Russellville, Caney Fork, Salem and vicinity, Ky.

Rev. David Wier, for one year to the counties of Carroll, Henderson, and Madison, Tenn.

Rev. James H. Brookes, for one year to the Fifth Presbyterian Church, Cincinnati, Ohio.

Rev. William Wylie, for one year to Fulton Church, Madison, Columbia and Newtown, Ohio.

Rev. Ezra Scovel, for one year to Mendon, Monroe county, N. Y.

Rev. Samuel Hurd, for one year to Newbern, N. C.

RE-APPOINTMENTS.

Rev. John M'Kinney, for one year to Harmony and Frederick, Ohio.

Rev. S. Cowles, for one year to Fairview and vicinity, Ohio.

Rev. S. M. Williamson, for one year to Memphis and vicinity, Tenn.

Rev. John F. Cowan, for one year to Apple Creek and Brazeau, Missouri.

Rev. Darius Hoyt, for one year to Eusebia and Boyd's Creek, Tenn.

Rev. John Montgomery, for one year to Jonesboro' and vicinity, Illinois.

Rev. George Printz, for one year to Wyalusing and vicinity, Pa.

Rev. Sayrs Gazley, for four months to Presbytery of Ebenezer, Ky.

Rev. S. E. Cornish, for six months to the 1st African Church, Philadelphia.

Rev. Daniel M. Barber, for one year to West Branch, Susquehanna and Sinnema-honing, Pa.

Rev. H. Halsey, for one year to Cambria and Wilson, N. Y.

Mr. Thomas Cratty, for one year to Sandusky and vicinity, Ohio.

Rev. John H. Symmes, for one year to Morrisville, vicinity of Philadelphia.

Mr. Isaac Todd, for one year to Gibson and vicinity, Susquehanna county, Pa.

Note.—Mr. Hervey Woods whose appointment was noticed in the 4th number

of the Reporter, vol. 3d, to Haywood county, Tenn. has agreed to act as a Missionary of the Board in that vicinity, without any appropriation of missionary funds.

LETTERS RECEIVED

From January 20th to March 1st, 1832.

W. F. Houston 2, Pa. T. Broadwell, Ky. H. B. M'Kay, Ky. S. Hodge and D. Wier, Tenn. E. P. Swift, Pa. J. Glenn, Pa. A. Peters, N. Y. J. Paine, Va. Trustees of Church, Freetown, N. Y. W. J. Bradford, N. Y. J. L. Edgerton, N. Y. H. M. Kerr, N. C. A. Scovel, N. Y. L. G. Bell, Tenn. H. Wallis, and Elders, Alden, N. Y. W. Hughes, Pa. R. Sears, Mic. Ter. D. Elliott, Pa. J. D. Pickands, N. Y. S. H. Crane, O. J. S. Thompson, Ind. J. S. Blain, Va. J. Campbell, N. J. J. F. Cowan, Mo. E. A. Fraser, N. Y. S. S. M'Roberts, Miss. J. W. Nicholson, Pa. D. Hoyt, Tenn. C. C. Beaty, O. R. Kincaid, Ky. T. A. Hawkins, Tenn. J. G. H. Strong, O. D. M. Barber 2, Pa. A. Hanna, O. J. B. Morrow, O. W. R. Smith, N. Y. S. H. Morrison, Ala. A. Bronson, N. Y. D. A. Sayre, Ky. R. Clapp, N. Y. J. Spicer, N. Y. S. H. M'Nutt, Ind. W. J. Fraser, Ill. S. Robertson, N. Y. Elders, Dryden, N. Y. R. H. Chapman, D. D. 2, Tenn. A. M'Brice, O. T. Cratty, O. J. Culbertson, O. C. Long, N. Y. E. S. Hunter, D. D. N. Y. H. Wallis, N. Y. Elders and Trustees Pembroke, N. Y. J. Wolf, O. H. Woods, Tenn. Ex. Com. Muhlenburg Presbytery, Ky. Elders Salem and Caney Fork, Ky. E. W. Caruthers, N. C. J. Montgomery, Ill. J. S. Weaver, O. B. F. Spilman, Ill. S. L. Crosby, Pa. J. C. Campbell, Ill. R. Holman, Ky. J. B. Elwood, N. Y. E. P. Langdon, O. M. Stephenson, Tenn. F. W. Morford, N. J. S. H. Terry, Pa. E. Bouton, Ill. D. V. M'Lean, O. A. M'iver, N. C. N. Murray, Pa. Elders, Williamsport, Md. J. Rhoades, Pa. C. Cist 2, O. J. L. Wilson, D. D. O. J. Bryson, Pa. G. W. Ferrill, N. C. W. Sickles, Ind. R. Brown, Va. R. Young, O. M. Alexander, Pa. T. Smith, S. C. J. D. Matthews, Geo. G. G. Sill, N. Y. J. W. Blythe 2, Pa. J. Cooper, Ky. W. D. Smith, Va. W. Jones, O. G. W. Ashbridge, Ky. S. W. Doak, Tenn. A. Alexander, N. J. W. W. Martin, Ind. J. Smith, O. D. Page, N. Y. J. Van Meter, N. J. R. M'Millan, N. J. J. Coe, O. S. Cairns, Pa. G. W. Hampson, Pa. J. P. Graham, N. C. T. Archbald, Miss. Com. of Church, Ashville, N. Y. T. Stephens, O. J. Crawford, Ind. Com. of Church, Gibson, Pa. I. Todd, Pa. J. Witherspoon, N. C. J. Hoge, D. D. O. C. Bates, N. Y. S. Cowles, O. S. Parsons, N. Y. W. Rayen, O. G. W. Kennedy, Va. W. C. Blair, La. J. H. Wallace, Va.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of January, to the 1st of March, 1832.

<i>Alexandria, D. C.</i>	Aux. society, per Rev. E. Harrison,	\$52 00
<i>Amwell, N. J.</i>	Aux. society 1st Pres. church, per Rev. J. F. Clark,	15 00
<i>Brownsville, Pa.</i>	Aux. society, per P. Humrickhouse,	20 00
<i>Baltimore, Md.</i>	Aux. society 1st Pres. church, per Rev. J. Breckinridge,	150 00
"	do. 2nd do. per do.	10 00
<i>Bloomsville, Tenn.</i>	donation from W. Derry, per Rev. S. W. Doak,	10 00
<i>Bethel Church, Ky.</i>	aux. society, per H. C. Offutt, Treas. per D. A. Sayre,	10 00
<i>Covington, Tipton co. Tenn.</i>	aux. society, per Rev. R. H. Chapman, D. D.	12 00
<i>Carlisle, Pa.</i>	donation from several individuals, per Mr. J. W. Blythe,	69 00
<i>Doe Run, Pa.</i>	from Rev. A. G. Morrison, per Dr. Ely,	3 00
<i>Dunlap's Creek, Pa.</i>	aux. society, per F. Miller, by P. Humrickhouse,	25 72
<i>Derry, Pa.</i>	from the congregation, per Rev. J. W. Blythe,	7 00
<i>Easton, Pa.</i>	—congregation, being their proportion of \$600 pledged by the } Presbytery of Newton, per. Rev. J. Gray,	60 00
	from congregation, per do. do.	40 00
<i>Greenville, Tenn.</i>	legacy in part of Mrs. Margaret Doak, per Rev. S. W. Doak,	57 00
<i>Hanover, Pa.</i>	from the congregation per Rev. J. W. Blythe,	43 25
<i>Jonesboro', Tenn.</i>	donation from D. Deadrick, per Rev. S. W. Doak,	50
"	do. from Elizabeth Dedrick, do.	1 00
<i>Kingston, Tenn.</i>	do. from Elizabeth McEwen, do.	5 00
"	do. from Hannah Crozier, do.	1 00
"	do. from P. Dickinson, do.	50
<i>Lexington, Ky.</i>	D. A. Sayre, Esq. subscription for 1832,	50 00
<i>Lambertsville, N. J.</i>	Pres. congregation, per W. Wilson,	5 00
<i>Louisville, Ky.</i>	Monthly concert coll. 1st Pr. Ch. per Rev. J. F. Price,	50 00
<i>Morgantown, Va.</i>	Female saving association, per Rev. R. Brown,	5 00
<i>New Monmouth, Aux. society,</i>	per Rev. J. Paine,	18 00
<i>New Geneva, Pa.</i>	Aux. society, per Mr. R. Brown,	15 87
<i>New Hope, Ind. & New Providence, Ill.</i>	Aux. so. in part, per Rev. J. C. Campbell,	2 00
<i>New London, Pa.</i>	Female cent so. per Rev. G. Graham, by Rev. W. F. Houston,	9 50
<i>New York, From Rev. J. V. Henry,</i>	per Rev. J. T. Russell,	10 00
"	Murray st. congregation, Robt. Jaffrey, per do.	50 00
"	" Nathaniel Richards, per do.	30 00
"	" John Cochran, per do.	50 00
"	" A. McIntyre, per do.	50 00
"	" D. W. C. Olyphant, per do.	100 00
"	" Wm. Wilson, per do.	25 00
"	" Thomas Suffern, per do.	25 00
"	" P. R. Starr, per do.	20 00
"	" J. R. Hurd, per do.	20 00
"	" B. L. Swan, per do.	20 00
"	" S. Walker, per do.	10 00
"	" L. Coit, per do.	10 00
"	" S. D. Vernon, per do.	10 00
"	" W. G. Bull, per do.	10 00
"	" H. Andrew, per do.	5 00
"	" Mr. Phyfe, per do.	5 00
"	" Mr. Hubbard, per do.	3 00
"	" L. Converse, per do.	5 00
"	" Cash, per do.	1 00
"	" Mr. Stewart, per do.	5 00
"	" J. Donaldson, per do.	5 00
"	" Miss Donaldson, per do.	5 00
"	" Contents of Missionary box,	23 00
"	Rutger'sst. congregation, John Gray, per Rev. J. T. Russell,	20 00
"	" Miss Eliza Lewis, do.	20 00
"	" J. R. Hurd, for 1831, do.	20 00
"	" H. Remsen, do.	10 00
"	" Jer'h Gray, do.	2 00
"	" Mr. McCullum, do.	5 00
"	" Dr. Wright, do.	1 00
"	" C. Smith, do.	2 00
"	" Mr. Woodhull, do.	3 00
"	" Mr. Hawley, do.	2 00
"	" A poor widow, do.	25

<i>New York.</i>	Rutger's st. congregation,	J. Bremner, per Rev. J. T. Russell,	-	\$1 00
"	"	G. S. Mount, for 1831, do.	-	5 00
"	"	Mr. Belknap, do.	-	5 00
"	"	R. Nixon, do.	-	5 00
"	"	T. Price, do.	-	5 00
"	"	G. Fenn, do.	-	5 00
"	"	J. S. do.	-	1 00
"	"	Mrs. Van Nostrand, do.	-	5 00
"	"	A widow's mite, do.	-	25
"	"	Hannah Aldrich, do.	-	1 00
"	"	E. Benedict, do.	-	10 00
"	"	Wm. Bran, do.	-	8 00
"	"	Mr. Milbanks, do.	-	3 00
"	"	E. Platt, jr. do.	-	6 00
"	"	Mrs. H. M. Bool, do.	-	1 00
"	"	John Aikman, do.	-	1 00
"	"	A friend, do.	-	1 00
"	"	Jas. Turney, do.	-	1 00
"	"	J. R. & S. F. Noyes, do.	-	2 00
"	"	Jas. Horne, do.	-	5 00
"	"	Mrs. Ritchie, do.	-	1 00
"	"	Jas. Greig, do.	-	1 00
"	"	Mrs. Susan Frost, do.	-	1 00
"	"	E. D. do.	-	2 00
"	"	For the Missionaries, do.	-	62
"	"	Hiram Clark, a Sunday-school boy, } aged 13 years, do.		50
"	"	A friend to Missions, do.	-	25
"	"	For the Missionary Board, do.	-	50
"	"	Sundry individuals, 50 cent plan, do.	-	37 61
<i>Philadelphia.</i>	Collections and subscriptions, 8th Pres. ch. per H. McKeen,			78 79
"	Six months interest from the General Assembly, due the 1st } of February, per I. Snowden, Treasurer,			375 00
"	From Mr. Boyles, per Dr. Ely,			11 63
"	J. C. F. per do.			5 00
"	Other members of Dr. Ely's church, per do.			35 75
"	Aux. Society 1st Pres. ch. per Miss M. McCullough,			2 00
"	Do. 6th Pres. ch. in part, per Jas Crowell,			70 00
"	Donation from a friend to missions, 6th Pres. ch. per Rev. S. G. } Winchester,			25 00
"	Donation from Miss O. Sprout, per A. Henry, Esq.			10 00
"	Annual contribution of do. as communicant, per do.			50
<i>Pazton, Pa.</i>	From the Congregation per Rev. J. W. Blythe,			10 25
"	Donation from an individual, per do.			5 00
<i>Pennsylvania Run, Ky.</i>	Aux. society, per Rev. G. W. Ashbridge,			9 00
<i>Rehoboth Congregation,</i>	per Samuel Thompson, Treasurer,			10 50
<i>Roundhill</i>	do per do			6 00
<i>Rock, Pa.</i>	Female cent society, per Rev. W. F. Houston,			9 25
<i>Rochester, N. Y.</i>	Donation from L. A. Ward,			31
<i>Synod of Tennessee,</i>	per Rev. D. Hoyt,			27 00
<i>Sandyville, Ohio,</i>	Aux. Society, per Rev. J. B. Morrow,			5 00
<i>St. Louis, Mo.</i>	Aux. society, per Rev. W. S. Potts,			130 00
<i>Sawickley congregation,</i>	per J. Andrews and S. Thompson, Treas.			75
<i>St. Clairsville, Ohio.</i>	Pres. congregation, per Rev. A. Logan, per do.			27 37
<i>Silver Spring, Pa.</i>	Collected in congregation, per Mr. J. W. Blythe,			50 50
<i>Uniontown, Pa.</i>	Annual subscription, per H. Campbell,			23 00
<i>Warm Spring, Bath co. Va.</i>	Collection per Rev. J. Paine,			9 00
"	Donation from Mrs. J. G. per do.			5 00
<i>Washington, N. C.</i>	Returned by a missionary,			100 00
<i>Walnut Grove Washington co. Va.</i>	Donation from Col. R. Preston, per Rev. } S. W. Doak,			10 00
<i>West Mendon, N. Y.</i>	Concert and Thanksgiving collection, per L. A. Ward,			6 19
<i>Zanesville & Putnam, Ohio,</i>	Aux. society, per Rev. J. Culbertson,			108 50
"	Female saving society, per do			15 00
<i>Missionary Reporter,</i>	from sundry subscribers,			23 00

\$2,649 61

SOLONON ALLEN, Treasurer, No. 117 Chesnut street, Philadelphia.

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to increase the number of members of *Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries, should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own: and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.— Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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Henry's Commentary on the Scriptures is allowed by the learned and the pious to be the ablest work of the kind in the English language. Aug. 1.

PSALMS AND HYMNS,

Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 4.

No. 117 Chesnut st. Philadelphia.

THE *MISSIONARY* REPORTER,

OF THE

BOARD OF MISSIONS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

VOL. III.

APRIL 1832.

NO. 8.

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THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

APRIL 1, 1832.

NO. 8.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR.
STONE.

Nov. 10, 1830.—While examining one of our schools in the morning, a Hindoo man presented me a letter written in Mahratta, which on reading I found to be a request that he and his wife might be received into the Christian religion by being baptised. He stated that for two months past he had come to the house of Dajeeba, one of the candidates for baptism, and received Christian instruction from him. They say they believe Hindooism is false and the Christian religion true; and, therefore, desire to forsake the one and embrace the other. On conversing with them, I found, though they had acquired some knowledge of Christianity, their views of its nature and doctrines were very obscure, as must be expected of those who have but just begun to rise from the darkness of paganism, in which they have groped all their life time, and to receive the feeble rays of gospel light which have come to them only through the mind of one who is himself but imperfectly enlightened. I told them I would give them instruction daily, if they would call at my house, and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before, and noticed that he was very attentive to my instructions to the children. He has attended at the chapel a few Sabbaths past, but I never conversed with him before. How this should happen I know not, as it is my usual practice to converse with all strangers whom I find in the school room. This is the first native Hindoo female who has requested baptism from us.

13. Bapoo left us to return to his family at Parnwell, professedly to give his wife Christian instruction, and prepare her mind to consent to his receiving Christian baptism. He hopes to persuade her, at least, to renounce caste with him, so that they may live and eat together. Gave instruction to Dajeeba and several teachers who called with him. At even-

ing preached to several natives who had assembled in one of our schools. Among them were the man and woman who applied for baptism. I conversed with them individually. They appear to be sincere inquirers after truth, though their minds yet are awfully dark. May the Spirit of the Lord, whose office it is to enlighten and renovate the soul, be their teacher and sanctifier.

14. Sabbath. About two hundred persons were present at the Mahratta service at the chapel this morning; eighty of whom were girls belonging to our female schools, ten or twelve lame and blind female beggars, and Dajeeba's mother, who said a few weeks since that her son might become a Christian if he would, but she was determined to die in the religion of her fore-fathers. She has now become a constant attendant at the chapel. The woman who applied for baptism was also present. Above two hundred lads attended the service for the schools in the afternoon, and about forty other persons.

15. Commenced a religious exercise at my house, to be held daily at ten o'clock, for the particular benefit of inquirers after the right way, natives connected with my family, the teachers of my schools, and others who may feel disposed to attend. I propose to have all present, who are able to read Mahratta, read one or more chapters daily in the New Testament, concerning which I question them and explain the meaning. Then we all kneel and pray. We read this morning the first and second chapters of Matthew, and had a very interesting season.

16. Bapoo, who left me several days since to visit his family at Parnwell, in order to give his wife Christian instruction, returned to-day, and says she is quite unwell, and is now residing with her father, who is a physician. He says she was not able to receive Christian instruction, and therefore he has not made up his mind when to be baptised. I advised him to return to her and give her instruction as she should be able to bear it, for if she was dangerously sick, so much the more need to communicate to her that knowledge by which alone she can be saved. What he will do I know not. He seems much cast down. I sus-

pect, though I have not asked him the question, that her friends have told Bapoo that, if he violates his caste by uniting with the Christian church, his wife shall not live with him. He asked me what he must do, if his wife should determine not to live with him, in case he joined the church. I referred him to what Christ said was necessary to be done in order to be his disciple.

CHINA.

JOURNAL OF MR. BRIDGMAN.

Visit to an Idol Temple.

March 3. Visited the idol temple on the island opposite the European factories, commonly called the *Honam-Jos-house*. Jos is a Chinese corruption of the Portuguese word Deos. It was here, in 1817, that the gods and deified heroes of the "middle empire" gave place to Lord Amherst and suite; and where the chaplain of that embassy administered the sacrament of the Lord's supper. Dr. Morrison, who was a member of the embassy, and had his residence with Lord A. in one of the apartments of the temple, was with us and pointed out and explained the various parts and inscriptions of the buildings.

This is doubtless one of the largest and most magnificent temples, of which there are great numbers in and about the city of Canton. It includes a large area of several acres, surrounded by a high wall. The number of priests at the present time is more than one hundred and fifty. The idols are numerous and some of them huge and ugly. The buildings consist of pavilions, halls, cells, &c. One of the largest is called, "the great, powerful, and precious palace," and contains the three precious Budhas; the past, present, and to come; three large images of the god arranged along side each other; and on either side, to the right and left, are paraded eighteen other images, the disciples of Budha, called *Shap-fat-lo-han*. The Tartar family now on the throne of China, says its monarchs are the *shap-fat-lo-han* of Budha, appearing again in the world, according to their ideas of Metempsychosis.

JAVA.

JOURNAL OF MR. ABEEL.

March 21, 1831. In our round to-day we met a Chinaman from the province of Teochu, who related some of the cruelties practised upon the female infants of the common people in his native place. The custom of infanticide, he assured us, was almost universal among this class of the community. If the father sup-

poses that the marriage portion which he is likely to receive for his female child will exceed the necessary expense of her subsistence, she is allowed to live; but if he apprehends straitened circumstances in the interval, or a failure at the time, there is no salvation. The disproportion of the sexes is so great, that, in a village of 3,000 men, not more than 300 or 400 can procure wives. If you remonstrate with them on the barbarity of the custom, they reply with the most unnatural apathy, that rice is dear, and no benefit will accrue to them from raising their children. As soon as they are married, they become the property of another, and as they are not allowed to marry relatives, or even those of the same family name, they join another clan, and support them in their rivalry. Surely the dark places of the earth are full of the habitations of cruelty.

22. Arose early and rode about eighteen or twenty miles to a village called Tangrang, inhabited principally by natives and Chinamen. The Amboynese convert, to whom reference has been made, started yesterday afternoon with two hundred Malay tracts, and as many Chinese. On our arrival we found him surrounded by natives, and engaged in his master's work. The scene was one of lively interest. The concourse was large, and nothing prevented the teacher from the utmost liberty of action. Wherever he took his station, crowds resorted and listened with attention. That the truth might be more widely proclaimed, every part of the bazaar was visited, and in the course of two hours every tract disposed of. The books might have been distributed in less time, and probably double the number would have found the same reception. The seed is thus scattered, and though others may enter into the labours of those now engaged, yet we believe that they that sow, and they that reap, shall rejoice together.

Among the objects of Chinese idolatry, was a strange figure, which we saw nowhere but in the schools. It was said to represent an astonishing genius, who appeared in China, and by the might of his intellect, soon obtained the highest literary honour in the empire. Such a mark of respect they imagine will secure a corresponding favor in return, and result in the mental illumination of the scholars.

25. Spent an hour this morning in conversation with a number of Cochinese, engaged on a trading expedition to Java. It was conducted partly in French, a snattering of which they had acquired from the Catholic priests; partly in Malay, probably picked up at this

island, and partly by means of the Chinese written characters. They professed the Catholic religion, and betrayed a degree of bigotry and caution, which had no doubt been inspired by their calculating leaders. To employ their own expression, there were thousands upon thousands of Catholics in the country, and priests of France, Portugal, Bengal, and America. They also referred to converts belonging to different orders of monks. It was very evident from their questions and remarks that they had been apprized of the Missionary exertions of Protestants, and prepared for a probable encounter. A tract was adduced, containing nothing obnoxious to papists, or rather nothing intentionally so; but their imagination soon furnished it with the most pernicious doctrines. Not a page was read before they were acquainted with its contents. Their principal objections to the religion of the Dutch and English were, the want of celibacy in the priests, and auricular confession in the people. They spoke of the instructions they had derived from catechisms, such as the frequent worship of "la tres Sainte vierge," but when asked if they had ever read the Bible, they replied in Chinese, "It is forbidden," in French "contraband." One of them inquired of Mr. Medhurst, how many disciples he had. The indirect reply was, that he deemed something beyond the mere profession to be indispensable to true religion, and consequently never included in such an estimate, those who were not sincere. "Ah!" said the shrewd inquirer, "the fault is in your doctrines. If they were true, there would be no want of genuine disciples." He was asked what he considered truth. "Oh," said he ironically, "Your books are full of it." But, we replied, you know nothing of our books, and how are you qualified to condemn them. "I have no time," said he, "to prattle any longer with you;" and only remained to hear that the truth was sufficiently important to demand his time, and that a good man would make it a matter of most diligent inquiry.

This then is the effect of Romanism, falsely called Christianity; this the barrier it erects against the pure doctrines of the cross. If the word of these men can be relied on, how widely prevalent must be its errors, and how anti-christian its influences in Cochin-China.

SANDWICH ISLANDS.

EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES, DATED JUNE 28TH, 1831.

Preaching and admissions to the Churches.
You will rejoice that at all the permanent

stations preaching has been maintained, and listened to as usual, and that for a considerable part of the year 1830, it was maintained at Wailuku on Maui, and at Waimea on Hawaii, where there appears the same encouragement to preach the word, to be instant in season and out of season, as in every other place where the doctrines of the cross have been faithfully exhibited in the isles of the Pacific. While your missionaries have been holding forth the words of truth, we trust the Spirit of God has in not a few cases made it the means of sanctifying the sinner and edifying his people. All the churches have received considerable additions during the period in question, amounting to 236. Good attention has been given by the people to inquiry and prayer meetings and other means of improvement.

Churches.	Admitted since last yearly meeting.	Total ad.	Candi- dates.	Suspended.
Tauai,	24	39	0	0
Honolulu,	70	136	26	0
Lahaina,	56	98	0	1
Kailua,	31	74	24	2
Kaawaloa,	41	58	0	3
Hilo,	13	14	22	0
Waimea,	1	1	0	0
	236	420		

Schools

The attention to schools at all the stations has been sustained; at Oahu and Tauai it has increased, and the progress in many of them has been desirable, though for the want of competent teachers, by no means so great as might otherwise be expected.

	Schools.	Learners.	Able to read.
Tauai,	200	9,000	2,500
Honolulu,	250	10,336	5,443
Lahaina.	173	11,000	0
Kailua,	50	3,814	722
Kaawaloa, (est.)	60	4,400	unknown.
Hilo,	83	7,587	unknown.
Waimea	145	4,595	961
	961	50,732	

Communion Season at Oahu.

On the 19th, the chapel at Oahu presented a specially interesting scene, when thirty native candidates, before propounded, were baptized and admitted to the native church at this place, consisting now of about 125 members, who now joined with seventeen of the brethren and several of the sisters of the mission in celebrating the Lord's supper. The principal chiefs of the different islands, who are members of the native churches, and others from the other stations were pre-

sent, and a stranger from Liverpool took his seat with the communicants, in this joint celebration of the dying love of him who gave his blood to redeem us out of every kindred and tongue and people and nation. You might have seen, had you been present, Christian brethren met at the table of our common Lord, from England, Scotland, the United States of America, from the Society Islands, and from the different churches at Tauai, Honolulu, Lahaina, Kailua, Kaawaloa, and Hilo: all bowing at the same altar, all acknowledging their need of being washed in the atoning blood of Christ, and of being fed with that bread which came down from heaven to give life to the world. You would have been ready to exclaim with sweet and grateful emphasis, 'The Lord hath done great things for us whereof we are glad, and blessed, be his holy name forever. We would thank God and take courage; and we would again humbly ask that the friends of the mission would by no means suspend their earnest prayers, nor remit their best exertions to help on this work, "for there remaineth yet much land to be possessed,"—not only on these shores, where the 400 converts admitted into our churches scarcely diminish the ranks of those that are without, but still more among many of the nations where the Saviour is not known at all.

Political Changes on Oahu.

Since our last general letters there have been some changes in the political affairs of the nation, the results of which cannot yet be known; but it is hoped that a wise Providence has ordered these changes in such a manner, that, at no distant period, the results may be most happy. They have been attended with mingled emotions both in our bosoms, and in those of the rulers and people, and in those of the foreign residents; and it is not easy to tell what kind of feeling has predominated. The long absence of governor Boki and the crew that sailed with him, and the probable total loss of the vessel and all on board; the certain loss of Manuia and most of the crew that sailed with him, seemed to make it necessary to contemplate some new arrangement for the government of Oahu, which was left in the hands of madam Boki. Such an apprehended change was followed by some warlike preparations by the government, during the tour of the king and chiefs through the windward islands, and produced no small excitement and concern throughout the whole group; partly because it was feared that the foreign residents would be disposed to join in a resistance to the wishes of the older chiefs, who claimed the right of directing their

own affairs. As it turned out at length, the governness was removed, and the control of Oahu publicly committed to Kaahumanu, under whom Kuakini was appointed governor. He immediately proscribed the grog-shops, gambling, and amusements on the sabbath.

In a private letter written by one of the missionaries in September it is added—

The king committed the government of the island publicly into the hands of Kaahumanu, and Adams, (Kuakini,) formerly governor. He immediately gave out orders for the suppression of grog-shops, gaming houses, &c.; and followed up his orders by keeping an armed guard in the streets. Riding on the Sabbath for amusement was also strictly forbidden, and several horses of foreigners were seized in the act of violating the law. They were afterwards given up. All these things put together, as you may well suppose, produced no little excitement.

The salutary laws of the chiefs, designed particularly to restrain the foreigners, met at first with strong opposition; and were afterwards evaded, or not carried fully into effect. Riding on the Sabbath for amusement is, however, entirely prevented, and other vices have received a great check.

About the same time the chiefs, being assembled from the different islands at this place, and others favorably disposed, formed themselves into a temperance society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling or vending the same for gain. This society, it is hoped, will be a national permanent institution, and a happy safeguard to the present generation, and a lasting blessing to future generations; an institution which, though very humble and at present very obscure and feeble, may yet claim kindred with the nobler national temperance society of the United States, which now waves the banner of deliverance to our drowning country, and gives her high-born pledge to stay the glory that was departing from her.

REPORTS OF MISSIONARIES.

NEW YORK.

From Mr. S. F. HOLLIDAY, dated Rutland, Jefferson co. Jan. 4th, 1832.

Four Days' Meeting and Revival at Orleans, N. Y.

Shortly after sending you my last report, I received a request from the Wa-

tertown Presbytery to spend *one fourth* of the time with a destitute church in *Orleans*, about 15 or 20 miles distant from this place. Accordingly I went, and never did a missionary meet a more joyful reception. They had been long destitute, and they were beginning to *feel* their deplorable situation. And their situation was *indeed* deplorable; the church, small as to *numbers*, and feeble, as to *means*, and destitute of the preached word and the stated ordinances of the Gospel; and surrounded by a dense population of grossly wicked men. I had heard of their lamentable state, but I had formed no just conception; so completely had the work of desolation been effected, that scarcely a *vestige* of a church could be discovered. The only signs of life remaining were a *meeting* for prayer, kept up amid all their discouragements, by a few females; and the *anxiety* manifested to hear the word preached. My *first Sabbath* here was one of deep interest. The attention of the people had been aroused by some extraordinary providences, such as the death of some prominent members of society; thus the way being prepared, the truth seemed to produce immediate effect, as was manifested by the *deep solemnity* which pervaded the assembly and by the number of the anxious, who remained for personal conversation during the week, most of which, I spent here. It was my happiness to meet with many who seemed to be anxiously inquiring, "what shall I do to be saved?" and some who hoped that they had *found* the way. On my second visit to this place (having been obliged to return to Cape Vincent), the state of things was of still deeper, and apparently of increasing interest. *Prayer meetings* and *conferences* had been kept up during the interval. About this time it was thought expedient, in connexion with one or two other denominations, to hold a protracted meeting, and the time and place were fixed upon—for want of a more convenient place we occupied a barn. It was continued six days, and they were days of the most deep interest to the little feeble church in this place. The result as to the precise number of conversions it is perhaps impossible to determine with any great degree of precision. As many as fifty have since united with our church in this place, and perhaps nearly as many united with the other societies, Methodists and Baptists. The meeting left things in a very happy state—the revival did not *cease*, as it did not *commence* with the meeting. That this was a genuine work of the Holy Spirit, we judge both from the *nature* of the *means* employed, and from the *effects* produced; the dis-

tinguishing doctrines of the Gospel, such as the *depravity of the heart*, the *vicarious* atonement of Jesus Christ, and the impossibility of being justified except by *imputed* righteousness.

From the Rev. E. D. ANDREWS, dated Mendon, N. Y. Dec. 12th, 1831.

The revival which commenced here a year ago has in a degree continued, and now and then the fruits of it have appeared through the summer. The number of additions to the church since the first of April last is *seven*, and the whole number for the year, *twenty-eight*. One now stands propounded, and several others have manifested hopes, who will probably profess Christ soon.

From the Rev. C. BATES, dated Gaines, Feb. 20th, 1832.

Four Days' Meeting and Revival in Gaines, N. Y.

I came to this place, by request, the 8th day of the present month—there was then no particular attention to religion. The church consisted of 25 members, mostly females, and had been destitute of the ordinances for something like a year, and of a regular preached Gospel. I commenced by visiting from house to house and attending meetings, at evening in the school districts. A revival soon commenced, and it has continued in a greater or less degree to the present time.

Previous to receiving your commission we received thirty-one to the church, twenty-five by a public profession of their faith, and six by letter as the fruits of the revival we enjoyed in the spring. The work seemed rather to decline through the busy season of the summer.

In September, we held a protracted meeting; at the commencement we were disappointed of help from abroad, which I believe was overruled by God as good to the church—it led them to feel where their dependence should be placed. They felt their own weakness, and hardly dared to pray or even expect that hardened sinners would be brought in. Their prayers for a time were confined to the children of the church, and those who belonged to the Sabbath school, and God appeared in a most wonderful manner to hear and answer their prayers. The work for several days appeared to be confined to those children who had been made the special subjects of prayer. They came out in droves to the anxious seat, with streaming eyes and aching hearts. Many of them were soon found to be rejoicing in hope, and appear still to give good evidence that they have chosen

that better part which cannot be taken from them.

The work was exceedingly powerful, and the faith of Christians greatly increased. Sinners who had long resisted the Holy Ghost, and become exceedingly hardened—numbers who had embraced Universalism, and were champions of infidelity, were brought to bow to the foot of the cross and give up their false sentiments.

Upwards of fifty were the hopeful subjects of divine grace during this meeting. Most of this number were youth, and a goodly number belonged to the Sabbath school—some from out of town. The work continued to progress after the meeting had closed—meetings were continued every evening in the week, and some afternoons.

Another protracted meeting was commenced the 15th of Nov.; the work in this was not so powerful, but something like twenty indulged a hope, as the fruits of this meeting. Since the first of August, seventy-four have united with this church—seventy by a profession of their faith and four by letter, making the whole number since my year commenced a hundred and five.

Seventy-three have received Christian baptism—sixty adults and thirteen on the faith of their parents.

The monthly concert of prayer is regularly attended, and a contribution taken up every evening for foreign missions.

A society is formed for the Board of the General Assembly's mission of the Presbyterian church; the amount raised I am not able to report accurately, but I believe something like thirty dollars.

The Sabbath school is interesting.

The temperance cause is progressing; a society is formed in almost every school district.

The meetings for religious worship are punctually attended; family duties are stately attended to by all the heads of families in the church; every male member willingly takes an active part in the prayer meetings.

PENNSYLVANIA.

From the Rev. D. M. BARBER, dated Great Island, Jan. 23d, 1832.

Revival in Lycoming Co. Pa.

During the first part of this year there was apparently but little success attending the means of grace, especially in the Great Island congregation.

What few professors there were in this congregation remained lukewarm. The impious scoffer continued to say

with apparent approbation and triumph, "Where is the sign of his coming," and the dry bones, still motionless, slept on in the dark valley of vision.

While the church was in this deplorable condition, the Holy Spirit, whose peculiar prerogative it is to work with effect, breathed on this valley, and many souls that were dead arose to praise the Lord. At a time when revivals are so numerous and powerful, a detail of the particulars attending the effusion of the Holy Spirit would be unnecessary. It commenced in our prayer meetings and Sabbath schools, in the early part of the summer. The seriousness continued to increase, though it did not become general until during a protracted meeting held in the Great Island congregation in September. Since that time 40 persons, after giving satisfactory evidence of a change of heart, have been received into the communion of the church at Great Island.

The work is not confined entirely to this particular branch of the church, but is extending through the bounds of my labours, and also to neighbouring congregations. Our last communion season was truly solemn and interesting. Adversaries were astonished, and the people of God were greatly rejoiced, to see so many of the most respectable youth of our country giving themselves to the Lord in the ordinances of the Gospel. This is truly the work of the Lord. "It is not by might nor by power, but by my Spirit, saith the Lord." And to him be all the glory.

Our Sabbath schools have been in successful operation during the last year. The distribution of tracts is attended to.

From Mr. G. W. HAMPSON, dated Oil Creek, Feb. 10th, 1832.

Awakenings in the Churches of Oil Creek and Concord, Pa.

The aspect of these churches, Oil Creek, and Concord, is much more encouraging than when I first came. We now have Sabbath schools with libraries, and prayer meetings in both places. But let me not build on another man's foundation. The pleasant prospects and the growing strength of the church at Concord are, I think, to be attributed to the instrumentality of Rev. Thomas Anderson, its former pastor, under the blessing of Almighty God: but at Oil Creek a different state of things existed, a different train was laid, a different spirit prevailed—it was "Satan's seat." Contentions had got into the church, and the world was looking on with contempt and

in triumph; but I only add, at this time, that a different spirit, the spirit of God, has stopped awhile with this people. Not less than thirty in this place are anxiously inquiring "what they must do?" also about forty in Concord. Now, I think I feel my need of *prudence*, as well as strength to discriminate between mere feeling and contrition; perhaps we cannot always, but this latent rock should have a beacon to warn the traveller of his danger. Do not some imagine that excitement is *religion*?

But I hope to be more particular when I see how the matter shall turn with us. The Spirit of God is here, and I hope for much fruit; but lest its stay should be short, I shall say no more now.

VIRGINIA.

From the REV. J. H. WALLACE, dated Christiansburg, Montgomery County, Va. Feb. 15th, 1832.

A Gentle Refreshing, at Christiansburg, Virginia.

Your missionary labours one half of his time in this congregation; not, however, confining his labours to the village exclusively, but extending them to circum-jacent neighborhoods where there appears to be a prospect of usefulness. Although we are not able to report the *state-ly* *stephings* of Zion's King, yet we trust we have experienced the day of small things and would not despise it. If we have not experienced a flood of divine influence, yet it would be unjust to sovereign grace not to record with gratitude the meanderings of the gentle rill that has passed through our land, exhilarating, refreshing, and fructifying the moral waste in some hearts. Your missionary had been engaged in teaching a grammar school, from his first settlement in this country and had the melancholy sight of viewing Zion in a languishing condition from year to year for upwards of three years. He was only privileged occasionally to see a mercy drop or two fall from the cloud of sovereign grace. Indeed, towards the close of that period, things wore so dull an aspect, that he had almost come to the determination to move to some other part of the Lord's vineyard. A short time before the date of his commission, he determined to quit teaching, and appointed a four days' meeting as a last resort, intending, without a change, to quit his charge, and seek a field of labour elsewhere. This meeting, which was held about the date of his commission, quieted and harmonized discordant feelings which had existed; the influence of

the divine Spirit upon impenitent hearts was also experienced to some extent. Nine persons were added to the communion of the church on examination, and five on certificate, making fourteen in all. These all belong to this congregation except one; most of them are persons of the first respectability in this place. Another four days' meeting was held in November, at which five persons were added to the church, four on examination, and one returned from a backslidden state. Although we were not privileged to receive as many to the communion of the church at this, as at the former meeting, yet it was perhaps not less interesting and beneficial to the general cause; many persons from a distance as well as near at hand, attended it with apparently the deepest interest. Much union and harmony prevailed amongst professors of our own and other communions; and sinners were not unmoved—a number wept profusely, and the anxious and almost bursting tear which stood in many an eye spoke in accents not to be mistaken "what shall I do to be saved?" A considerable number took the anxious seats at both these meetings.

These meetings have been followed up by the preaching of the Word, prayer meetings, family visitation, private conference with individuals, and such other means as were deemed useful and expedient for keeping up an interest on the subject of religion.

Your missionary has preached regularly one half his time, once, twice, and on one or two occasions, as often as thrice upon the Sabbath, except when absent assisting his brethren. Prayer meetings have been attended to as often as convenient; the monthly concert has been revived, and the plan of taking up a collection at it has been commenced, which had not been done previously; preaching upon week days has also been attended to as far as practicable. The severity of the winter, however, has very much interrupted and incommoded both our Sabbath and week day meetings; the inconvenience has been increased by the want of houses in comfortable repair. The church in this place will be a good one when completed, but we are not able to complete it at once.

There has been a Sabbath school in this place for some years. It has lately been re-organized, and brought under more wholesome regulations than formerly; there is one also in Blacksburg, nine miles from this. These are the only places in which this system of religious instruction seems to be practicable in the winter season.

Blacksburg and the neighbourhood present an eligible field for missionary labour; they are without Presbyterian preaching, except that your missionary preaches to them occasionally. In both this and our village, temperance societies have been recently formed by the co-operation of Methodist and Presbyterians. The former seem disposed to unite cordially, and to take a prominent part in the temperance reformation. In concluding his report, your missionary would also notice that he has instituted a Bible class in connexion with the Sabbath school of this place; the class has been in operation for some months. The Gospel harvest here is whitening far and wide; but alas! there is only a labourer here and there scattered through it. Oh, send us more labourers to gather it in, that it be not burned with unquenchable fire.

From the Rev. W. G. CAMPBELL, dated Frankford, Greenbrier Co. Va. March 1st, 1832.

We have not had a communion during the last quarter, and of course none have been received into the church; but I believe there are a number who are waiting for an opportunity to unite themselves with the Lord's covenant people. I hope when the weather becomes pleasant again, and we are able to renew our efforts, that we will yet see abundant manifestations of the presence and power of divine grace.

Haply changes effected by Sabbath-Schools and Bible Classes.

There is certainly a great change in the aspect of society, particularly in the two neighbourhoods (Anthony's Creek and Elk,) of which I spoke in my last report. In the former, I am told, that since the Sabbath school and Bible class have been formed, the young people spend all their leisure time in reading the books belonging to the school, and in preparing their Bible lessons. In the other neighbourhood their Sabbaths were spent, formerly, in hunting, fishing or visiting; now they are spent in attending the Sabbath school and prayer meeting. And I was particularly struck, the last time I was there, with the rapid progress which these people appeared to be making in the acquisition of scripture knowledge. In our Bible classes we use the "Union Questions;" and the same lessons are recited in the Sabbath school which are recited in the Bible class.

NORTH CAROLINA.

From the Rev. A. McIVER, dated, Clinton, Sampson co. N. C. Jan. 16th, 1832.

Revival in Duplin county, N. C.

Since I commenced labouring in Sampson and Duplin, "the Lord hath done great things for us, whereof we are glad." The Presbyterian Church in Duplin was in a languishing condition for several years; but the Lord hath visited us in mercy. At a four days' meeting in November, we had a refreshing time. Christians were confirmed (not by the laying on of hands,) in all the Christian graces. Between 20 and 30 came out from the world, and made a public profession of Christ before men. We trust that there are a number of others beginning to think on their ways and inquire the way to Zion. In the north-west part of Duplin there was once a flourishing Presbyterian church, which had literally died away, and universalism so triumphed, that it seemed to blast the hope of raising the standard of the cross in this once flourishing garden; but the truth is prevailing. We organized a church of 20 members, 5 of these old members. A goodly number in this congregation are professedly seeking the Lord. In Clinton, where I reside, we have organized a church, the only Presbyterian church in this county. The prospect here is encouraging. About 50 members have been added to the churches.

OHIO.

From Mr. THOMAS BEERS, dated near Wooster, Wayne co. Ohio, Nov. 29th, 1831.

Mercy Drops on the Churches of Congress and Green, Ohio.

In my former communications to you I had nothing very special to relate; indeed I had almost begun to despair of seeing my labours blessed to the people, to whom in the providence of God I had been called to minister. Though the means of grace were well attended, yet I could hear of no case of awakening. Whilst I was thus revolving in my mind these things, and mourning over the desolations of our Zion in this place, things began to assume a more promising and encouraging appearance. The Lord gave us some tokens of his gracious presence, and that he was about to draw near and pour some mercy drops on this dry and barren spot.

About the middle of August, we had a communion at Congress. Brother Cleland was present on the occasion, and administered the sacrament; the service

commenced on Friday, and closed on the Monday following. The meetings were well attended, and solemn, especially on the Sabbath. Six were received into the communion of the church, two on certificate and four on examination. This church now numbers upwards of 70 members, and they are anxious to obtain my labours one third of the time instead of the fourth, which is all they now enjoy; and they are determined to rest upon their own resources for the whole amount of compensation, though they were only able to make up about \$40 for the last year.

Sometime in August, the congregation in Green, where I reside, was visited with some refreshing showers from on high. Several cases of awakening appeared among the members of the Bible class and the Sabbath schools. A weekly prayer meeting was instituted, which has been well attended ever since, and I trust not without some profit. The number of the anxious still increased, and seven of them have indulged hopes that they have passed from death unto life, and were received into the church at our communion, in the month of September. There were several others who were at that period under deep distress on account of their sins, that have not as yet, as far as I know, indulged any hopes, but are still serious. On the Saturday previous to the administration of the Lord's Supper, the little church in this place was organized by the Rev. Thomas Barr, who had been appointed by the Presbytery for that purpose. It was a solemn and interesting season, which will, we doubt not, be long held in grateful recollection by many souls. This church now numbers twenty-one members. May the Lord continue to bless this infant branch of his heritage more and more, with the outpourings of his Spirit. The Bible classes and Sabbath schools have been well attended during the summer. Since my last, I have established a catechetical class which I attend on the first Monday of every month, for the purpose of examining the youth on the Shorter Catechism, after which I give a short lecture on each question thus gone over. I consider it a matter of the utmost importance that the youth of our churches be well instructed in her great and distinguishing doctrines.

From the Rev. J. S. WEAVER, dated Bellbrook, Greene co., Ohio, Jan. 30th, 1832.

Progress of Charity and Temperance.

By appointment of Presbytery, I visited a circuit of churches (five in number)

in order to stimulate them to exertion in behalf of the Board of Missions. My success was greater than I anticipated; I think that in the five churches, not much short of one hundred dollars will be raised, which money will be forwarded to the Presbytery at their next meeting. This sum will be double what they contributed last year.

The cause of temperance is gaining a *little*. I lately preached a sermon upon the subject, in which I condemned the practice of selling grain to the distillers, and it has caused, especially amongst those who do not belong to the church, no little excitement. The great source of the farmer's wealth in this section of country consists in raising grain, which he sells to the distiller; hence when his conduct in this particular is reprobated, he cries out with Micah of old, "ye have taken away my gods—and what have I more." The cause, I am persuaded, is the cause of God; hence it must be vindicated, let the consequence be what it may. Brethren, pray for us, and may the blessing of Heaven rest upon all your efforts in the great cause of missions.

From Mr. JAMES ANDERSON, dated Bazetta, Trumbull co. Ohio, 2d March, 1832.

I commenced my missionary labours in the bounds of Hartford Presbytery on the 19th of November, 1831. Since that time I have spent two weeks, at the request of Presbytery, as a supply in two vacant congregations, which I do not include in my missionary services. I have then spent near three months in the service of the Board, in four small congregations, viz: Newton, Deerfield, Salem and Bethel, the two last of which, I believe, were lately organized. During this term I have travelled 800 miles, preached 57 sermons, attended three monthly meetings, organized one temperance society of 61 members, have one Sabbath school of 65 scholars, collected about 200 young people into Bible classes, and 100 aged; constituted two sessions "Auxiliary Missionary Societies," and visited a number of families. I should have had 100, or 150 more children gathered into Sabbath schools, but was disappointed in getting books. As soon as the books can be had, and the spring opens, I expect to start two or three more schools. Some of our meetings have been crowded to overflowing, and I hope that God has been in "the midst." As I have not been ordained, I could not administer the sacraments, and have not, perhaps, had so good an opportunity for knowing, how much my labours have been blessed by the Head

of the Church. But a number appear to be anxious to know what they shall do to be saved, and I hope a few are indulging a hope. My plan of gathering persons of every age into Bible classes, may sound somewhat novel to you, but my reasons are the following: Where the means of grace are not stately enjoyed, the great majority of the aged and the young, have to be taught the first principles of the Christian religion, and therefore their minds are in a great measure unprepared for hearing the preaching of the gospel profitably. Besides, the Bible Christians, Campbellites, and Mormonites, are gathering up all they can in many parts of this country, and where there is the greatest ignorance, they have the greatest success. I therefore considered it my indispensable duty to gather every man, woman and child, without regard to age or sex, into Bible classes as soon as possible. And it is a most delightful sight to see the child, and the man, whose head is white with years, learning the way of salvation together. I hope the day is near when this plan will be universally adopted, and every family brought under the influence of Bible instruction. I would not wish to be understood as saying that there are no intelligent, devoted Christians in my field of labour; for there are many such, but the number is very small when compared with the number that is ignorant, and on the road to destruction.

From the Rev. J.B. MORROW, dated New Philadelphia, Ohio, Jan. 1832.

Increased Attention to the Means of Grace.

The congregations in which I labour, have increased very much, so that it is remarked that more people now attend religious meetings than ever did in these places before; the most earnest attention is given to the preaching of the word—and though I cannot at present report a revival of religion, as it is ordinarily termed, and the precise number that may be hopefully converted—yet I seldom meet the people in the services of religion, but I feel that God is there—that Divine truth is laying hold on the mind and the heart, and my hope and prayer to God is that he will move upon these hearts and bring them into submission to himself. A more than usual attention and concern are manifested by the youth, on the subject of religion. The Sabbath school has been well attended, and with seriousness and interest; here I hope the seed is being sown which will bring forth fruit unto eternal life. The weekly lecture and prayer meeting receive the at-

tention of youth who but lately preferred the scenes of mirth and haunts of vice. I have a Bible class of about twenty youth, which I attend weekly at N.P., and their decent behaviour, and apparently intense desire to obtain a knowledge of Divine truth, are a source of hope and joy to me.

The Progress of Temperance Illustrated by Facts.

The cause of temperance is on the increase. One of my elders, as executor of his father's estate, lately held a vendue without ardent spirits, and, to the astonishment of every one present, the property sold for about one-fifth more than they reasonably calculated on; it was thought few would bid where there was no whiskey; this simple fact will have considerable influence in the neighbourhood. The steam furnace at which I preach occasionally, is conducted in all its departments, employing from eighty to one hundred hands, without ardent spirits on the premises. In conversation with a tavern keeper of this village this morning, he told me that the whiskey and brandy tipplers had fallen off very much lately. I have delivered two discourses on this subject in this place recently to crowded meetings. The morning after the first discourse, a gentleman observed to me that he had previously prepared himself a bottle of fine bitters, but the words "touch not, taste not," &c. were so fixed on his mind that he dare not touch it. And, this morning, being in his store, brandy was inquired for by a customer; the clerk replied they had none to sell, and hoped they never would have. Breaking with a lawyer of the village recently, he stated that not long since, he was very fond of his glass of bitters before sitting down to breakfast, but that he had now substituted a glass of milk, to his great benefit and comfort. These facts may serve in some measure to show the onward course of this excellent cause.

MISSOURI.

From the Rev. J. F. COWAN, dated Cape Gerardeau co. Mo., Dec. 23d, 1831.

Revival in Apple Creek and Brazeau Churches, Mo.

About the first of August, the Spirit of the Lord made his presence manifest among us, by quickening his people, awakening the careless, and by hopefully converting some of them. At our fall communion in Apple Creek, we added 19 on examination, and 3 on certificate. To the Brazeau church, 3 were added; 2 on examination, and 1 on certificate. The excitement was principally confined to the

Apple Creek church, though not entirely. The state of things in the little church of Brazeau has been more encouraging, than at any former period since my location here. At the communion in October, several persons presented themselves as desiring the prayers of the church, and among them was one who had been bold in the service of the devil. Our communion seasons at both churches were of a character far more interesting than any ever before witnessed at either of the places. At Apple Creek I had the assistance of the Rev. Brothers Donnell and Sadd. After the usual exercises of the Sabbath and Monday, we invited the anxious to take a seat by themselves, that the people of God might pray for them—a plan, though somewhat new to the people here, yet generally approved, and has been attended with the happiest results. Many presented themselves at each invitation. I have spoken of the gracious work as past, because I fear that we have in a measure gone back to our former state again. This I hope, however, is more in appearance than in reality. The weather has been so cold for a month past as almost entirely to interrupt the worship at the church on the Sabbath. Our new churches are not yet finished; and although we have been using one of them during the summer, it is unfit for the winter. But should the work be at an end, sufficient fruit remains to show that it was of the Lord. Several persons are indulging a hope of pardon through the merits of a Saviour, who did not attach themselves to the church.

Connexion between the Temperance Cause and Revivals.

The means by which this gracious work was, under God, brought about, I have in general mentioned. I would remark, however, that the commencement of the excitement, and the formation of a temperance society of about 120 members, were simultaneous. This fact I mention in consequence of seeing it stated in the Assembly's narrative, that revivals almost universally followed the formation of temperance societies. It was so in this case. The one in Brazeau consists of about 26 or 30 members.

It might also possibly give some little additional influence to the Sabbath school cause to state, that a large proportion of those who connected themselves with the church at our last communion, and also of those that are hopeful converts, and who are yet unconnected with the church, are Sabbath school scholars.

The congregation of Apple Creek, have given me a unanimous call to become their pastor; Presbytery have made

arrangements for my installation at the meeting of the same in April next, which will be at the Apple Creek church.

MISCELLANEOUS.

Valuable Instructions to Missionaries.

The following extracts from a charge delivered in London in the year 1796, by the Rev. Edward Williams, D. D. to the first Missionaries to the Islands of the South Sea, we have recently read with deep interest, and we would earnestly recommend them to the serious consideration of all our readers, and especially of those who sustain the responsible character of Missionaries. These instructions were, indeed, originally addressed to persons who were about to engage in a Foreign Mission, but they inculcate principles and duties, which are indispensable in all who preach the Gospel, whether at home among the perishing poor, or abroad among the benighted heathen.

1. *Maintain a constant, holy jealousy over your ends and motives*, in every step of your Missionary walk. If these are indeed good, your *only* end will not be your *own reputation*, whether of self-denial and mortification to the world, or your Christian faith and courage, however great—nor the glory of the *British name*, its riches, commerce, arts and sciences, population, and power—nor yet the *temporal* happiness of the heathen, though it were great, and extended to millions yet unborn—but an end far higher is full in your eye, a motive much more powerful is operative in your soul, their spiritual and everlasting happiness. This you will daily keep in view, and dread the thought of its being eclipsed by any thing earthly, remembering there is an end still more glorious than this, to which your hearts should be still more firmly attached—the *glory of God our Saviour*.

To promote the glory of the God of grace, our world stands, all the wheels of creation move; to this are directed all the rays of providential wisdom, all the dispensations of religion, all the communications of grace to the soul, with all the succeeding influences of the Holy Spirit, and the means of grace.

See then that it be not a mean, unworthy end you propose, or motive that actuates you, either now or in future. The love of fame has been called, "the universal passion;" disprove the universality

ty of the maxim, to the content and joy of your own heart, and the confusion of gain sayers, by your future conduct. What I now propose to you, God urged upon Abraham—"Walk before me, and be thou sincere" in thy ends and motives. And this is what our Lord inculcates on his disciples. "The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light."* Allow the expression, insincerity in a missionary is "death in the pot"—a missionary without sincerity of ends and motives, is "salt without savour."

2. Next to the glory of God, *Let the instruction, conversion, and everlasting happiness of the heathen, be steadily intended, even when you may not think it expedient openly to avow the design.* This uprightness your present solemn engagement requires. It is almost incredible what wonders this principle—steadiness of aim—has produced in every department and concern of life; and God has ever honoured it in his servants. Prodigies of mental powers, and the greatest brilliancy of parts, have failed of success, when this was wanting; they promised victory like Goliath, but ignominiously fell; whereas steadiness of aim, like David, makes no show and yet succeeds. In all your traffic and covenants, in all your intercourse and public deportment, among the untaught natives of the South-Sea Islands, be this your unvaried, inflexible aim—their salvation. Be this the aim of your prayers and praises, your joys and cares, your sufferings and enjoyments. Be this your meat and drink, because it is our heavenly Father's will. For this plead continually, as a hungry, naked beggar for an alms; even more than a proud and greedy sycophant for promotion. For this let your common actions in life be employed; to this let your eating and drinking, as well as fasting be directed; to this your sleeping as well as your wakeful moments be consecrated; to this your education of the heathen children, as well as your set conversation or discourses to their parents; to this the education of your own children, and the conduct of your families; to this all your connexions and engagements with the natives.

Thus principled and employed, you will tread in the steps of our common Lord, who laid aside his own ease and honour; who, though he was rich, *for our sakes* became poor, denied himself for our advantage; took upon him the form of a servant, and made himself of no reputation. In this, therefore, be

ye followers of Christ as dear children. But, as sincerity of principle, and steadiness of aim, require an instrument to work with, therefore

3. *Cultivate a greater acquaintance with the purity and simplicity of the gospel—God's covenant.* By this also prove the sincerity of your profession. This is the word he has honoured above all his name; this is the wisdom and power of God, the rod of his strength, and the sword of his Spirit; evangelical truths are the weapons of your warfare, let them not be covered with unsightly rust, nor blunted by two much polish—mind chiefly the edge. Remember also, that the word is a two-edged sword, the law and the gospel—the one, to strike conviction into the consciences of sinners; and the other, to cut off sin from the believer in Jesus, as well as to lop off and consign to destruction all apostates.*

Divine revelation is a bright, pure, well-polished mirror; do not disfigure it with scratches, made with unholy and foolish fancies, though they sparkle in your eye like diamonds. The gospel is pure wholesome milk; do not adulterate it with the water of your own fountain, corrupted reason. The gospel is a net: do not alter the meshes, to be either greater or smaller than the Divine appointment. But keep in mind, my brethren, that a growing acquaintance with the purity and simplicity of the gospel is the effect of Divine teaching: seek, therefore, with all humble importunity, the "unction from the Holy One," that ye may "know all things."

It is indeed possible that, to induce a profession of Christianity, some human mixtures or additions may be useful; but God does not allow any of his servants to be wise above what was written; he will not have his bright and precious jewel, the gospel, daubed with gaudy paint. Many, like Saul, pretend to offer a sacrifice to the Lord, by human additions, and God's answer to his plea by Samuel, is a sufficient reply to all intermeddlers.† "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Take for your example and guide, the great Apostle of the Gentiles:—"I determined not to know any thing among you," says he to the Corinthians,‡ "save Jesus Christ, and him crucified." And to the Galatians,|| "God forbid that I should

*See Heb. ii. 1—3 and chap. iv. 11, 12.

†1 Sam. xv. 22.

‡1 Cor. ii. 2.

||Chap. vi. 14. §

*Matt. vi. 22.

glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The Prophets and Apostles do not set themselves formally to prove the being and perfections of God, as learned hypothesis would probably advise; but the spirit of prophesy is the testimony of Jesus, and the glory of the New Testament ministers is to point Him out as "the lamb of God, who taketh away the sins of the world"—to exhibit him, from the divine oracles, as God-man—Mediator—born, to die for our sins—and dying, to rise and reign for our justification, and finally our glorification. The repeated experience of others has abundantly proved the preference due to this simplicity of teaching, before any other method, though more learned and laboured.

Thus furnished, permit me to recommend to you

4. *An alternate regard to private and social religion.* By neglecting personal holiness you will degenerate into men of the world; worldly maxims will prevail, your zeal will be damped, your minds become earthly, your religion a lifeless image, and your profession an unmeaning name; and, by neglecting social religion, you will not be missionaries but hermits, you might as well stay at home, live in some lonely English cottage, retire into the Highlands of Scotland, or mountains of Wales. Let therefore converse with God in solitude be subservient to public utility. Enter therefore thy closet, or penetrate the woods of Otaheite, to converse with Jesus, to maintain spirituality, and to plead for your idolatrous neighbours; and then, warmed with this holy fire, go and warm others by social intercourse. Thus your heavenly Father will reward you openly, and heathens will in time learn that none but the disciples of Jesus can be thus happy and thus useful.

Under this head, let me advise you, not only to guard against falling out by the way, (which God prevent!) and to love one another out of a pure heart fervently, but even let the poor ignorant natives *take knowledge* of you, that you do so love one another, and that with the love of benevolence you are affectionately attached to them. Let them be constrained to say, "Behold how these newcomers love one another!"

Contributions to the Board in New York.

The Corres. Secretary of the Board of Missions has recently spent eight or ten days in the city of New York; during which time he visited several of the churches, and presented the claims of the Board.

On Wednesday evening, March 21st, a few friends of the Board, from different congregations, were convened in the Session Room of the Murray street congregation, for the purpose of receiving communications respecting the operations and necessities of the Board, and adopting measures for increasing its funds. Dr. J. R. B. ROGERS, was appointed Chairman of the meeting, and it was opened with prayer, by the Rev. Dr. SPRING. After a brief statement and address by the Corresponding Secretary of the Board, and a few remarks by several of the ministers and laymen present, three resolutions were unanimously adopted—the first, cordially approving of the plans and operations of the Board of Missions of the General Assembly; the second, recommending congregational meetings in the different churches in the city, for the purpose of raising funds for the Board; and the third, proposing a subscription on the spot.

A subscription was accordingly opened, and in the course of a few minutes, the sum of *thirteen hundred and forty dollars* was subscribed by *thirteen* of the individuals present. Of this amount, *nine hundred dollars* were subscribed by the Rev. Dr. Spring, and three of the members of his church—one having pledged \$100, another \$250, another \$500. On the Monday evening following, the subscription in Dr. Spring's congregation was considerably increased—and we were encouraged to expect, that it would speedily be raised to \$1500 or \$2000. In the congregations of the Rev. Dr. Phillips, and the Rev. Dr. M'Elroy, subscriptions were subsequently opened, and about \$700 in the former, and \$400 in the latter, had been pledged, before the Secretary left the city, and considerably more was expected to be raised. Several hundred dollars were also subscribed by individuals from other congregations which were not particularly visited by the Agent. Three of the congregations in the city, auxiliary to the Board, were visited in the winter, and by these, more than \$1000 was pledged to the Board.

By these timely contributions from a sister city, the Board have been greatly relieved from their pecuniary embarrassments, and encouraged to move *onward* in their responsible work; and we cannot but hope, that the influence of our friends in New York will be *deeply felt* by all who have the means of aiding us in our necessities.

MEETING OF THE GENERAL ASSEMBLY.

As the period for the meeting of the Assembly is at hand, we would remind the *Agents* of the Board of Missions,

Treasurers of Auxiliary Societies, and all other persons who have funds on hand for the Board, of the favourable opportunity which will soon be afforded of forwarding them to our Treasurer, by the *Delegates* to the Assembly.

Payments for the *Missionary Reporter* may also be remitted with convenience, through the same channel.

We would again remind our readers of the fact; that the Treasury of the Board is still *over-drawn* to the amount of several thousand dollars; and that we are now looking forward to the returns which may be made by Auxiliaries, annual subscribers, and particular churches, for the pecuniary resources which are indispensably required, to enable the Board to fulfil their engagements. For particular information, respecting the doings and wants of the Board, our readers are referred to the address of the Executive Committee, published in the Reporter, for January.

Missionaries who have not made their *special report*, for the year ending April 1, as required by their commissions, are requested to do so immediately.

APPOINTMENTS

Rev. James Kerr, for one year, one-fourth of his time to the Central Union Church, Va.

Mr. Elmer H. Cox, for one year, to the Presbytery of Indianapolis, Ind. under the direction of the Corresponding Executive Committee, and the Rev. Wm. Sickels.

Mr. Timothy Howe, for six months, to Green Briar and Monroe counties, Va.

Rev. James W Woodward, for one year, to Alden, Erie co. N. Y.

RE-APPOINTMENTS.

Rev. Alexander M'Iver, for six months, to Clinton, Sampson co., and Grove Church and vicinity, Duplin co. N. C.

Rev. Samuel L. Crosby, for one year, to the Presbytery of Vincinnes, under the direction of the Corresponding Executive Committee.

Rev. Benjamin F. Spilman, for one year, to Shawneetown, Golconda and vicinity, Ill.

Rev. Britton F. Collins, for one year, to Millerstown and vicinity, Perry co. Pa.

Rev. A. B. Quay, for one year, to Dillsburg, York co. and Petersburg, Adams co. Pa.

Rev. Alden Scovel, for one year, to Columbiaville, Columbia co. N. Y.

Mr. James Anderson, for one year, to Brookfield and Hubbard, Trumbull co. O.

Rev. Alexander M'Keehan, for one year, to Shirleysburg and Three Springs, Huntingdon co. Pa.

Rev. John D. Matthews, for six months,

to the 2d Presbyterian Church, Southwark, Philadelphia.

NEW AUXILIARIES.

Church at White Plains, N. Y.

Church at Gaines, Orleans co. N. Y.

Church at Virgil, Courtland co. N. Y.

Church at Dillsburg, York co. Pa.

Juvenile Missionary Society of the Scotch Presbyterian Church, New York city.

Total 480.

LETTERS RECEIVED

From March 1st to April 1st, 1832.

D. A. Sayre, Ky.; W. Burke, O.; W. J. Gibson, Pa.; Elders and Trustees, Berwick, Pa.; R. Hawley, Ind.; J. H. Gillespie, Ala.; J. B. Adams, Ala.; W. Annan, Pa.; B. E. Collins 2, Pa.; S. F. Holiday, N. Y.; E. D. Andrews, N. Y.; B. F. Spilman, Ill.; J. Bevey, Tenn.; W. M'Jimsey, Pa.; R. Kennedy, Pa.; J. H. Logan, Ky.; A. O. Patterson, Pa.; I. Chase, N. C.; W. G. Campbell, Va.; E. B. Perkins, Florida; Elders, Taneytown, Md.; Executive Committee Baltimore Presbytery; J. Anderson, O.; J. P. Ferran, Tenn.; I. Bard, Ky.; D. Hoyt, Tenn.; W. Gray, O.; J. Smith, Va.; J. Kennedy, N. Y.; S. H. Crane, O.; I. Bennett, Ill.; J. F. Price, Ky.; S. King, Pa.; J. Anderson, O.; J. W. Woodward, N. Y.; J. W. Blythe, Pa.; H. B. Funk, O.; W. Sickels, Ind.; I. Purkis, L. C.; J. Dyke, Tenn. T. B. Clark, O.; J. M'Elroy, N. Y.; J. B. M'Creary, Pa.; J. M'Elhenny, Va.; J. Blythe, D. D., Ky.; I. Reed, Ind.; R. Stone and Elders, Sugar Grove, Pa.; J. Larzalere, Pa.; W. Chester, D. D., N. Y.; J. S. Ball, Mo.; E. H. Snowden, Florida; A. B. Quay, Pa.; W. J. Bradford, N. Y.; R. Brown, O.; J. Wolff, O.; A. Eggleston, N. Y.; J. Rankin, N. C.; I. Kellar, Md.; W. Wallace, O.; R. M. Randall, N. Y.; T. G. Scott, N. C.; C. Ives, N. Y.; J. Reed, O.; J. Andrews, Pa.; S. Peck, N. Y.; S. Lawrence, N. J.; J. F. Clark, N. J.; A. M'Bride, O.; W. Hughes, O.; J. M'Cord, Pa.; R. B. Dobbins, O.; W. K. Stewart, Ill.; J. Williamson, Pa.; R. M. Laird, Md.; W. A. Hallock, N. Y.; J. Smith, Del.; W. A. Stevens, Pa.; J. C. Cavin, Ind.; T. Root, Ala.

OBITUARY.

Died, on the morning of the 18th ult., (Sunday,) Mr. FURMAN LEAMING, an elder of the 10th Presbyterian Church of this city, in the 46th year of his age, after a severe illness, which he bore with christian fortitude and holy acquiescence in the will of his covenant God. The church is seldom called to mourn over such deprivation as it now suffers in the removal of this excellent servant of Christ; for there are few who devote themselves, and the influence and means which they possess, with that cordiality

and liberality, which Mr. Leaming evinced for the promotion of the kingdom of Christ. His amiable disposition, his kindness of manner, his integrity, and many other excellent qualities, will cause his death to be felt in the sorrowing hearts of an extensive circle of friends; but in his large and lovely family, bereft of a father and a friend, so affectionate, pious, and exemplary, there is a wound made, which the hand that dealt the blow alone can heal. To Him, who according to the wise counsel of his own will, works in a way, mysterious, at present, to us, his family and friends may look with confidence, for support and consolation. They mourn, but not as without hope; for the object of their affections is not lost to them. He has been privileged, as we trust, to precede them in the full enjoyment of that blessedness, to which there is no interruption and no end.—*Presbyterian.*

To the foregoing just tribute to the memory of Mr. Leaming, we would add our feeble testimony to the worth and excellence of his moral and religious character. We would also add, that in the death of Mr. L., the Board of Missions has sustained a severe loss. For nearly three years past he had been a zealous, active, and efficient member of the Executive Committee of the Board, and had contributed liberally of his money, time, personal efforts and influence, to sustain and extend its benevolent operations. He was our fellow-labourer, highly esteemed, and greatly beloved; and we cannot but regard his sudden removal, as a very sore and solemn affliction from the hand of a righteous God, designed to impress most deeply and painfully upon our heart the afflicting truth, that "*the time is short,*" and that what we have to do for Christ, *must be done quickly.*"—ED. REPORTER.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 1st of March, to the 13th of April, 1832.

<i>Allentown, Pa.</i> donation from the Sessional Missionary Soc. per Rev. H. Perkins,	\$30 00
<i>Albany, N. Y.</i> Female soc. 1st Presbyterian church, per Dr. Green,	50 00
<i>Bath, Northampton co. Pa.</i> aux. soc. per J. Wilson, Trea. per Rev. W. M'Jimsey,	30 00
<i>Baltimore, Md.</i> Balance of aux. soc. 1st church, per Rev. W. Nevins,	31 45
<i>Beavertown Congregation</i> , per Rev. W. M'Clure, per C. Vallandigham, Trea.	10 75
<i>Bedford, West Chester co. N. Y.</i> donation from Rev. J. Green,	2 00
<i>Bethany Congregation</i> , per Rev. W. Jeffery, per S. Thompson, Trea.	63 00
<i>Big Spring, Ky.</i> aux. soc. per J. Bemiss, Trea.	20 00
" <i>Pa.</i> collection, per Rev. J. W. Blythe,	50 37
<i>Burlington, Ky.</i> James M. Preston, his subscription for 1832,	5 00
<i>Centre, Pa.</i> new year's present from Presbyterian ch. per Rev. J. H. Kennedy,	10 00
<i>Congruity Congregation</i> , per Rev. S. M'Ferran, per S. Thompson, Trea.	26 00
<i>Cincinnati, Ohio</i> , subscription for 1831, of Rev. S. H. Crane,	100 00
<i>Cumberland, Guernsey co. Ohio</i> , aux. soc. per Rev. W. Wallace,	5 25
<i>Conewago, Pa.</i> donations and subscriptions, per Rev. J. W. Blythe,	26 25
<i>Cambridge, Guernsey co. Ohio</i> , don. from J. Reasner, per Rev. W. Wallace,	1 00
<i>Cayuga Creek and Alden, N. Y.</i> aux. soc. per Rev. H. Walle,	10 50
<i>Dickinson, Pa.</i> aux. soc. and donations, per Rev. M'Knight Williamson,	18 75
<i>Franklin Congregation</i> in part, per D. V. M'Lean,	9 25
<i>Greenville, Ky.</i> Mount Pleasant and Mount Zion aux. soc. per Rev. J. Bard,	11 00
<i>Greencastle, Pa.</i> Donations and subscriptions, per Rev. J. W. Blythe,	62 50
<i>Geltysburg, Pa.</i> do. do. do.	13 75
<i>Germantown, Pa.</i> Monthly concert coll. per Rev. W. Neill, D. D.	2 96
<i>Groton, N. Y.</i> Returned by a Missionary,	1 67
" <i>Donation</i> from Rev. J. B. M'Creary,	33
<i>Greenville, Ill.</i> Aux. soc. per Rev. W. K. Stewart,	5 00
<i>Goshen, Clermont co. Ohio</i> , aux. soc. per R. Frame,	10 00
<i>Hagerstown, Md.</i> Collected in Rev. Mr. Fullerton's church, per J. Robertson,	42 50
" <i>Donations</i> from Hugh Kennedy, per Rev. J. W. Blythe,	20 00
" " J. Ferguson, per do.	10 00
" " J. Robertson, per do.	5 00
" " Rev. M. L. Fullerton, per do.	5 00
<i>Harmony Congregation</i> in part, per D. V. M'Lean,	8 50
<i>Jamaica, L. I.</i> A member aux. by per Rev. J. T. Russell,	50
<i>Longs Run Congregation</i> , per Rev. W. Reed, per C. Vallandigham, Treasurer,	11 35
<i>Louisville, Ky.</i> From the Young Men's Missionary Society, per Rev. J. F. Price,	25 00
" " " " " "	50 00
<i>Lower and Middle Tuscarora, Juniata co. Pa.</i> From Presbyterian congregation,	
per J. Coulter, per Mr. Laird,	25 00
<i>Lebanon Congregation</i> in part, per D. V. M'Lean,	16 37
<i>Marsh Creek, Pa.</i> Collection, per Rev. R. Kennedy,	17 50

<i>Marsh Creek, Pa.</i>	Donation from a widow, per do.	-	-	-	\$2 00
<i>Memfordsville, Ky.</i>	Sub. per Rev. J. Huber,	-	-	-	75
<i>M^cMinville, Tenn.</i>	Collection, per Rev. J. Dyke,	-	-	-	7 00
<i>Montgomery, Ohio,</i>	Aux. soc. per Rev. S. H. Crane,	-	-	-	10 00
<i>Mercersburg, Pa.</i>	Collections and donations, per Rev. J. W. Blythe,	-	-	-	53 45
"	Female auxiliary society, per do.	-	-	-	41 75
"	Male do. per do.	-	-	-	25 75
"	Juvenile do. per do.	-	-	-	5 32
<i>M^cConnellstown,</i>	Collections and donations, per do.	-	-	-	9 30
"	Auxiliary Society per do.	-	-	-	21 75
<i>Middletown Congregation</i>	in part, per D. V. M ^c Lean,	-	-	-	6 66
<i>Middle Paxton, Dauphin co. Pa.</i>	Female Missionary Society, per Mrs. Humell,	-	-	-	10 00
<i>New Castle, Ky.</i>	From Mr. W. H. Allen, per Mr. J. M. Atwood,	-	-	-	6 00
<i>New Castle Presbytery,</i>	Collections and donations, per Rev. W. F. Houston,	-	-	-	256 25
<i>New Castle, Del.</i>	monthly concert collection, per Dr. Cooper,	-	-	-	29 00
<i>New Lisbon Congregation,</i>	per C. Vallandigham, Treasurer,	-	-	-	11 25
<i>Newton Congregation,</i>	Donation from R. Russell, per C. Vallandigham, Treas.	-	-	-	3 25
<i>New Salem Congregation,</i>	per Rev. W. Reed, per do.	-	-	-	6 00
<i>New York, Wall st. Cong.</i>	first payment, an. sub. for 1832, per Mr. Jas. Paton,	-	-	-	780 00
"	" Jn. Morrison, per Rev. J. T. Russell,	-	-	-	10 00
"	Scotch Presbyterian church, J. Johnson, per Rev. J. T. Russell,	-	-	-	100 00
"	" Henry Rankin, per do.	-	-	-	50 00
"	" S. M. Thompson, per do.	-	-	-	25 00
"	" Jn. Taylor, per do.	-	-	-	25 00
"	" James Magee, per do.	-	-	-	20 00
"	" Robert Blake, per do.	-	-	-	10 00
"	Cedar street Congregation, Hugh Auchincloss, per do.	-	-	-	25 00
"	" Cash, per do.	-	-	-	10 00
"	" T. M ^c Masters, per do.	-	-	-	5 00
"	" Mrs. J. E. Caldwell, per do.	-	-	-	5 00
"	" Cash, per do.	-	-	-	5 00
"	Rutgers street aux. society, additional, per do.	-	-	-	13 00
<i>Pittsburg, Pa.</i>	Coll. in 1st Pres. ch. per Dr. F. Herron, per S. Thompson, Tr.	-	-	-	137 00
"	Donation from Samuel Spicer,	-	-	-	5 00
<i>Philadelphia,</i>	Subscription of M. Newkirk, Esq.	-	-	-	50 00
"	Donation from Wm. F. Geddes,	-	-	-	3 84
"	" " " " " "	-	-	-	3 52
"	" Thomas Fleming,	-	-	-	50 00
<i>Pisgah, Ky.</i>	Auxiliary society, per Rev. J. Blythe, D. D.	-	-	-	20 00
<i>Princess Ann, Md.</i>	Auxiliary society, per Rev. R. M. Laird,	-	-	-	20 00
<i>Princeton, N. J.</i>	Collections per Mr. Bayard, per Mr. Woodhull,	-	-	-	15 00
<i>Penna. Run, Ky.</i>	aux. soc. per Rev. J. F. Price,	-	-	-	1 00
"	" " donation from Miss Margaret Guthrie, per J. F. Price,	-	-	-	5 00
<i>Round Bottom, Ohio,</i>	Auxiliary society, per Rev. S. H. Crane,	-	-	-	4 50
<i>Salem, N. J.</i>	Aux. soc. in part, viz. Dr. J. and Mrs. R. Vanmeter, \$5—J. Summers and wife, \$1—Dr. R. and S. Vanmeter, \$1—A. Keasby, \$1—Mary Vanmeter, 50 cents—Mrs. R. Hannah, 50 cents—Mrs. M. Hancock, 50 cents—per Rev. A. H. Parker,	-	-	-	9 50
<i>Somerset, Ohio,</i>	Auxiliary society, per Rev. S. H. Crane,	-	-	-	11 75
<i>Shoal creek, Ill.</i>	" per Rev. W. K. Stewart,	-	-	-	10 50
<i>Shippensburg, Pa.</i>	Donation from H. R. Wilson, per Rev. W. Wallace,	-	-	-	10 00
"	" S. Davidson, per do.	-	-	-	5 00
"	Auxiliary Society, per do.	-	-	-	10 00
<i>Springfield, Clark co. Ohio,</i>	Auxiliary society, per Rev. W. Gray,	-	-	-	10 00
<i>Truro, Ohio,</i>	Auxiliary society, per Rev. A. Leonard,	-	-	-	16 23
<i>Upper Octorara, Pa.</i>	Cong. aux. society, per Rev. J. T. Russell,	-	-	-	17 00
<i>Waynesburg, Pa.</i>	Donations, per Rev. J. W. Blythe,	-	-	-	3 19
<i>Walnut Hill, Ohio,</i>	Auxiliary society, per Rev. S. H. Crane,	-	-	-	10 00
<i>Watertown, N. Y.</i>	Refunded by the Presbytery of Watertown, per L. Beebee,	-	-	-	100 00
"	Returned by a Missionary, per do.	-	-	-	40 00
<i>Wattsburg, Pa.</i>	Coll. per Rev. A. M ^c Cready,	-	-	-	5 50
<i>York, Pa.</i>	Donations and subscriptions, per Rev. J. W. Blythe,	-	-	-	30 25
<i>Younsgtown, Niagara co. N. Y.</i>	contrib. of a few individuals, per E. H. Stratton,	-	-	-	12 00
"	"Missionary Reporter," from sundry subscribers,	-	-	-	18 50

\$3,066 26

SOLOMON ALLEN, Treasurer, No. 117 Chesnut street, Philadelphia.

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments, and pecuniary aid*; and also for the *re-appointment* of Missionaries should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimate, brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concert information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our ownland.

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THE MISSIONARY REPORTER,

OF THE
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OF THE
General Assembly

OF THE
PRESBYTERIAN CHURCH,
IN THE UNITED STATES.

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☞ All letters must be addressed to J. T. Russell, Corresponding Secretary, 29 Sansom street.

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NEW QUARTERLY PUBLICATION,

By the Board of Education of the General Assembly of the Presbyterian Church.

PROSPECTUS.

THE Board of Education of the General Assembly of the Presbyterian Church in the United States, propose to publish a Quarterly periodical, as soon as a sufficient number of subscribers to sustain the work can be obtained.

The objects of this publication are: 1. To aid young men looking to the Christian Ministry, by frequently directing their attention to the important subjects in which they are more immediately interested—such as the nature and responsibilities of the sacred office; the proper qualifications for it; the state and wants of the world; the claims of Missions, &c. &c. 2. To open a regular channel of communication between the Board and our Ministers and Churches at large, and especially all the Agents and Auxiliaries of the Board.

The Work will be edited by the Corresponding Secretary and General Agent, aided by a great number of the Ministers and Laymen of our Church.

The price of the work will be ONE DOLLAR and FIFTY CENTS per annum, payable within six months, or TWO DOLLARS at the end of the year.

Philadelphia, May 31, 1832.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

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MAY 1, 1832.

NO. 9.

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

JOINT LETTER OF THE MISSIONARIES,
DATED AUGUST 8, 1831.

Enlargement of the Church.

In a letter, dated the 1st of December last, we gave an account of some special encouragement in our work. Lest our friends should be eventually disappointed we stated with some caution what our eyes saw and what our hearts felt. During that month and until near the close of February, the excitement continued with very little abatement. Our meetings with school-masters, seminarists, youth in the preparatory and female central schools, with the children in our native free schools, and with such persons in our neighbourhood and villages as were disposed to listen, were frequent and sometimes solemn and interesting. During this time most of those on whose minds the gospel had previously made some impressions were more or less awakened, while others, who had for a long time watched the progress of Christianity with jealousy, were alarmed.

How far our hopes have been realized may appear in part by the following facts. On the 21st of April, we held our quarterly season of communion at Oodooville, at which time eighteen lads belonging to the seminary, four from the preparatory school, two from the central school for girls, seven school-masters and three women, (making thirty-four,) were added to the church, and all but two received the ordinance of baptism. Most of those received on that occasion had even previous to the revival been almost persuaded to be Christians, but from various hindrances were either unwilling to come out from the world, or were deficient in the exhibition of that Christian character which we now think we see in them.

On the 21st of last month we held our quarterly meeting at Batticotta, on which occasion we received ten lads from the seminary, one girl from the female central school, eight school-masters, six other natives, and the two oldest children of the mission, H. B. Meigs and M. A. Poor.

Of these twenty-seven, nineteen received baptism.

Both these days were solemn, interesting, and encouraging. The latter was peculiarly calculated to affect our hearts, from the fact, that two of our own children came forward with natives of almost all ages, from twelve to sixty years, to enter into covenant with the church and with him who purchased them with his own blood.

There is still a large number, including seminarists, youth in the preparatory and female central schools, school-masters, neighbours, and children in the native free schools, who retain to a considerable degree the impressions made during the revival, and our hope is, that the truth thus impressed on their minds in some instances has proved, and in others will prove, the power of God and the wisdom of God unto their salvation.

When we take into consideration that sixty-one have already been admitted to the church on credible evidence that they have been born again, and that there are many others whom we hope hereafter to admit, we have great cause for thankfulness and praise, that the fruits of the revival have been so great. Since the first admission to our church in 1816, there have been two hundred and four admitted to Christian communion; of whom all but six are natives. Of these, 117 have been connected with our boarding schools and seminary—thirty school-masters and superintendents—and fifty villagers, including some of our domestics. Of the last two classes, thirty are more than forty years old—thirteen are over fifty—one is seventy or upwards—and one above eighty. Besides these, several others of more than the middle age have died, giving hopeful evidence of a change of heart, but without making a public profession of their faith.

From these facts it will, we think, appear that though the principal-fruits of our mission have been gathered from the boarding schools, and though the greater part of those received into the church are young, yet a sufficient number of adults have been received to show, that God in the dispensation of his grace is not confined to the rising generation, and that the opinion too commonly expressed of

the hopeless state of adult heathen is not warranted by experience. If missionary efforts, instead of being so desultory as they often are, were more concentrated, and consequently brought more directly and constantly upon a small population, instead of being wasted on a large surface, we are persuaded that more converts would be seen, even among the adults.

Considering the blessing which God has already conferred upon missionary labours, we think that young men may find new encouragements to devote themselves to the cause of missions; and surely Christians in England and America should be excited, by what God hath already wrought among adults, as well as among the children and youth, to send many more laborers into this large and populous field before all the present generation go down to the grave.

The appeals in behalf of India, made in the little work called, "The conversion of the world," are not out of date. Whether we look at the want of missionaries, whose number has increased very little in the eastern world for ten years—at the number of stations, commenced, but imperfectly supported—at the incipient churches which (instead of being wells without water) should be living and overflowing fountains, fertilizing and enriching the whole neighborhood—at the millions included in half a generation who have gone down to the grave since that appeal was made, with the marks of their God on their forehead—or, at the probable, yea certain results of that day when Christians and heathen must all stand before the judgment seat of Christ—we repeat it—the appeals made there are not out of date. On the contrary they have gained additional force—and still the same appeal echoes from the grave of every missionary who has fallen in India, as well as from the testimony of every one who has been obliged to leave on account of ill health, or who still has the privilege of preparing in this wilderness the way of the Lord.

The religious state of the seminary, preparatory school, and central school for girls may be learnt in part from the number in each admitted into our church. In the two latter, however, the larger proportion being too young to be received to Christian privileges, all who in other respects would be candidates for admission to the church have not been received. In learning, all make pleasing and commendable progress.

Schools—Encouragement.

Our native free schools still continue to furnish a very important field of la-

bour. We have 93 connected with the mission, in which there are about 3,500 children. Of these 430 read in some portion of the Scriptures daily, and as many as 200 are just beginning to put words together and to read in small tracts. All those who read in the Scriptures have finished our smaller and larger catechisms, and are committing to memory a scripture history of 120 duodecimo pages, and some of them parts of the Bible itself. With the exception of a few distant schools, all the children under our care are formed into Sunday school classes, under our own inspection, and not only attend on the Sabbath, but most of them on one other day in each week. It should also be remarked that from 150 to 200 of the most forward boys and girls leave our schools every year, and, though they are in great degree under the control of those whose whole influence is heathen, still they are not only able to read, but have many impressions in favour of Christianity. The masters are also required to attend at our stations one day each week, besides the Sabbath, when they enjoy most of the advantages of a Bible class and are urged to attend immediately to the salvation of their souls. To give our instructions more force, we hold a quarterly meeting with them, when in a united and solemn manner we urge on them the great responsibility of their situation as individuals and as teachers. These meetings have been uniformly interesting, and at some of them we have had very special evidence of the presence and approbation of the Great Head of the Church.

In the distribution of tracts, in preaching on the Sabbath, and at other times, our encouragements are gradually increasing, not so much from larger congregations than formerly, or from individual conversions, as from evidence that heathenism is gradually declining. This appears not only from a greater manifestation of desire to obtain Christian knowledge, but from the fact that many who were formerly strong heathens are now deists, and though they oppose the pure truths of the gospel, they have very little desire to support heathenism. Caste, custom, and idolatry, the three great barriers to Christianity, which have bound these people so long in fetters of iron, are gradually yielding, and we have every reason to believe that the patient, persevering, and constant preaching and teaching the gospel on our part, and an unwearied and prayerful supply of aid on the part of our friends at home, will secure the gift of the Holy Spirit—without which we labour in vain and spend our strength for naught. God has already

given us the former rain moderately, and will, we doubt not, in his own best time, give us the great rain of his strength.

BOMBAY.

EXTRACTS FROM A JOINT LETTER OF THE MISSIONARIES, DATED JULY 20, 1831.

Number and State of the Schools.

The number of boys' schools is now twenty, and they contain about 1,200 children. All the schools on the continent, except three, were visited by one of us a short time before the rainy season commenced. We have a native superintendent who generally visits them every month, to pay the teachers and examine their state, progress, &c. This man is a Jew, and appears to be attentive and faithful in his business. It has been a subject of much regret in years past, that, on account of the small number of labourers in the mission, the ill-health of some, and the frequent and urgent duties to be performed in Bombay, it has not been found practicable to give more personal attention to our schools on the continent, and spend more time in distributing books and in preaching the gospel in the villages where they are established, than has been done. We hope now, however, as our number is increased, that we shall be able to give more time to this interesting part of our labours. These schools are situated in villages which have a population varying from 3,000 to 1,500. All these places are easy of access, as boats are almost daily passing between them and Bombay, except during the severe part of the rainy season. Should Providence spare our lives and health, we trust that some of us will often visit these villages to examine the schools, distribute the Scriptures and tracts, and make known among the people the gospel of Christ.

The female schools continue in much the same state as described in our last communications. A few years ago the introduction of female education into India was generally regarded as quite impracticable; and though the experiment has succeeded beyond the expectations of those who were acquainted with the difficulties to be encountered, and a change in feeling and opinion is seen to be gradually taking place among the native population, yet the education of females is still but lightly esteemed by those who think most favourably of it; while many, and those not uncommonly the learned and the great, retain all their old prejudices in full force; so that our teachers, though generally of the brah-

minical caste, are not unfrequently obliged to encounter opposition and endure reproach on account of their employment. For these reasons, though we regard the cause of female education as being firmly established, and continually making progress, yet the state of particular schools is sometimes quite variable and fluctuating for months together. It has been our practice not to commence a school in any place, without previously ascertaining, as far as practicable, the character of the people and their feelings on this subject. And when a school has been commenced, and expense thus incurred, we do not think it expedient to abandon it on account of any difficulty, unless we become satisfied that a school cannot flourish in that place till prejudice shall subside and the feelings of the people shall change. In a few instances, we have with much regret seen schools, after continuing a short time, decline, under circumstances which made it clearly expedient to discontinue them. But most of our schools have been continued without interruption from their commencement, and their state at the present time is such as to afford us much satisfaction.

Natives admitted to the Church.

Since we last wrote you two natives have been received into Christian communion with us. One of them, whose name is Dajeeba, was employed some years ago as a teacher in one of the boys' schools. About two years ago he first professed to be a serious inquirer, and continued to appear so for a considerable time. He then yielded to temptation and for some improper conduct was dismissed. In a few months after this his convictions seemed to revive with increasing force, and he came to us acknowledging his misconduct and requesting religious instruction. From this time we have seen no reason to doubt his sincerity. Having received instruction in the truths of Christianity for several months, and given us reason to hope he had experienced the renewing influences of the Holy Spirit, he was publicly baptized at the native service in the mission chapel. We are happy in being able to add that his conversation has hitherto been such as becometh the gospel of Christ. He is now usefully employed in superintending a part of our schools, and we hope he will become qualified to preach the gospel to his countrymen.

On the 6th of March one of the teachers of the boys' schools was baptized. His name is Moraba, and he belongs to the Mahratta caste. Previous to his being baptised he had been employed in a

school about six months, and during most of this time he appeared to be a sincere and earnest inquirer after truth. He continues to instruct the same school, but is suffering from the prejudices and hatred of people excited against him, because he has renounced Hindooism and embraced Christianity. There is one man of the brahmin caste now a candidate for baptism, of whose sincerity and piety we think favourably. Some others also make apparently sincere professions of belief in Christianity and of an intention to embrace it; but we have so often hoped for better things from such persons than we eventually found in them, that we would speak on this subject with much caution, while we would earnestly seek wisdom from above to guide us.

In review of the past months, while we see abundant cause for mourning and humiliation, that so few have believed our report, and that in so few instances the gospel has proved to be the power of God unto salvation when we have preached it, we would yet be grateful that God has not left us without some evidence of his gracious presence, and of his designs of mercy towards the heathen around us. And while we mourn the recent death of three of our number we would praise him, who in his infinitely wise, though to us mysterious providence, has removed them from us, for the assurance we have that they have gone to be forever with the Lord and to behold his glory.

JOURNAL OF MR. RAMSEY.

First Sabbath in Bombay.

March 31. Sabbath. This morning attended the chapel. Mr. Allen preached in Mahratta. I could not understand anything of what was said. About thirty or forty of the school children were present. They sat before the pulpit, and at the left hand of the preachers. The puntogeos (school teachers) sat on the opposite side. By the door, on the right hand of the preacher, were six or eight old beggar women, who came to hear what the Lord had to say to them by his servant. They were the most devout in their attention of any of the natives there to-day. The children were restless, and the teachers were indifferent to what was said, with the exception of a few. A native congregation looks singular to the eyes of an American. The woman sat on the floor, and so did most of the children. They always sit with their feet doubled under them. The teachers sat upon the benches, but all of them gathered up their feet. In their own houses they have no chairs, and seem to be awkward in using them or a

bench. I was pleased to see so many of them out to-day. I hope and pray that the Lord may bless them and save them at last.

In the afternoon the children and teachers met. The teachers were instructed in the lesson for the week and the children were examined and catechised. They can learn and do learn fast. They need the grace of God much.

At night Mr. Hervey preached; the congregation very small but attentive. This is my first Sabbath in Bombay; and oh, how different from a Sabbath in Philadelphia. While we were in the house of God to-day, the heathen were marching to and fro, some carrying burdens, others driving their bullocks about, others blowing their horns; and just across the street a large house is building, where the noise of hammers and the tumult of the people were heard. Indeed the noise sometimes was so great that I could scarcely hear the words of the preacher. *The heathen have no Sabbaths.* Wherefore do the heathen rage? To look at these heathen, it at first appears a thing impossible to bring them to God; the promise of God assures us that it will be done, but it requires strong faith to believe that it will be done soon.

Visit to a Heathen Temple.

March 19. This evening I went with Mr. Stone to visit a heathen temple in the native town. When we entered the enclosure, we saw a man who had covered himself with ashes, and stripped off all his clothes, sitting on a little kind of hillock and a fire close to him and thus roasting and smoking out his sins. Poor foolish man, to think that by roasting his flesh in this hot season, that therefore he will surely be happy at death! Another man we saw, has held a little basket of flowers, &c. on his head for years, till his finger nails have grown eight or ten inches long. He had his face smeared over with red and yellow paint, and his hair stood up on end in a most frightful manner. It really appears that the more ugly they can make themselves the better. Mr. Stone preached to them while I listened and made my observations upon what I saw. We then went into another apartment where there are something like a hundred idols, placed in order in their apartments, with bells hung before the doors which the worshippers ring as they go in to worship the idol, and also as they come out again. They truly sound the trumpets before them when they pray. The place was lighted up most splendidly, and the trumpets, horns, and bells made a most tremendously grat-

ing sound. While Mr. S. preached to them they listened. Many of them seemed to think, and others said it was folly to worship idols, but went right off and paid them their homage. He gave away a great many Mahratta tracts, for which they expressed much thankfulness.

April 18. While a heathen was at the wedding of his daughter last night, another came and stole his gods and water-pots. I thought of Micah, Judges xviii, 24. The poor man, when he came home and found his gods gone, filled the air with his lamentations. These heathens are a faithless race. They will sell their own gods for money, and then steal some from some body else to save the expense of getting others made! Who ever heard of such depravity before? Oh how much they need the Gospel!

BEYROOT.

EXTRACTS FROM A LETTER OF MR. WHITING, DATED NOV. 9, 1831.

Influence of Wortabet at Sidon.

Our friend Wortabet is with us on a visit. His health has been bad for some time past, but he is now better. His wife also and his oldest child have been seriously ill. We are much pleased with his appearance. He seems to receive all his afflictions with a truly Christian spirit, and they have evidently done him good. He has for some months past obtained his livelihood by keeping a small store, and trading principally in dry goods. He is, according to the best of our knowledge, very attentive to his business, and rigidly conscientious in his dealings with all men. His love to the Gospel and his zeal in preaching it also continue unabated. He tells me that he has frequent opportunities of conversing and reading the Scriptures, with Christians, Jews, and Musselmans. Respectable men of all these classes come to his shop, and by them all he is respected as a man of sense, and what is of more importance, as a man of truth and integrity. He describes some interesting interviews which he has had with persons of various characters. I should think he must be exerting a happy influence in Sidon. Two or three individuals he hopes have really embraced the truth as it is in Jesus. Others he represents as being in a hopeful way, inquiring, and halting between two opinions. We have been much interested in one individual, in particular, a rich and respectable Greek Catholic of Sidon, who has long been an intimate friend of Wortabet. He seems to be a man of much good sense and information, and of more than ordinary independence of mind. He has been strongly inclined to

infidelity; but since his acquaintance with Wortabet he seems to have learned more of the real nature of Christianity than he ever knew before, and to have given up many of his sceptical notions. He has been greatly interested in reading the statement of Asaad Shidiak, and received from it strong impressions of the truth and excellency of Asaad's religion. He laughs at the stupid reasoning of the patriarch and priests in opposition to Asaad, and has ever taken an interest in reading A.'s history and talking about it to the people. He seems to have no respect for the pope, or the Roman Catholic religion; and sometimes, Wortabet says, he seems not far from the kingdom of God. Should it please the Lord to make him a subject of his grace, his influence in the cause of truth would in all probability be very happy and very extensive. Let us hope and pray for his conversion.

Whatever may have been the fate of poor Asaad, whether he be at present alive or dead, I cannot relinquish the hope that the testimony he has given for God and his truth, and which he has in effect sealed with his blood, will yet be heard and believed by many in this country, and be the means of turning many to righteousness. This hope is greatly strengthened by the fact, that prayer has been made, almost without ceasing, by many Christians in America and elsewhere for this very object, ever since his sufferings began. God is faithful, and how can we doubt that he will remember the prayers of his people, though they be mixed with unbelief and sin. We may have to wait with long patience, before we see the answers to our prayers and the fruit of our labours. Nevertheless the gracious promise cannot fail. In due season we shall reap, if we faint not.

REPORTS OF MISSIONARIES.

LOWER CANADA.

From the REV. ISAAC PURKIS, dated La-prairie, near Montreal, March 2, 1832.

I have reason to be thankful to a kind Providence, who has preserved us generally in good health, and while several cases of scarlet fever, with sore throat, and some instances of delirium and death, in consequence, have admonished us; and three of my own children have been the subjects of the general symptoms, not excepting the sore throat; yet it has been in a form so mild and gentle, that the mercy seems more manifest, than if the disease had passed us by altogether. I have visited some families where six or seven were severely sick at the same time; but through divine mercy I have

yet been preserved, and death has not as yet been permitted to visit any *protestant* habitation. Would God that such visitations, and the fearful anticipations which are felt of the cholera morbus visiting us by means of imagination or otherwise, the next summer, may produce such a state of seriousness of mind, as to dispose the people to attend to the things which make for their everlasting peace, before they are forever hidden from their eyes.

A severe Winter and distressing Flood.

The winter has been the longest and most severe that I have ever known in Canada. The river was frozen over so as to be passable to Montreal between eight and nine miles, about the 25th of December, nearly a month earlier than usual.

Many days at different times the thermometer has been 20 to 25 degrees and more below zero. The quantity of snow on the ground is immense, although we have not had one regular snow storm this winter. It has accumulated gradually, and we have had no thaw worth mentioning. Every thing now appears, and sounds, and feels like midwinter.

In consequence of the immense mass of ice in the river, it has overflowed its banks in an unusual degree. In ordinary years, it rises when the ice first breaks, and in some degree overflows its banks for a day or two, and then falls and gives no more trouble until the spring, but this year it rose about Christmas, and has never left us since, but has varied from two or three to five feet and a half above the banks. From that time, my stable, &c. have been filled with water, or rather blocked up with ice nearly to the top of the door, which we could not cut out to any purpose unless the water had fallen. Our house was completely surrounded to the depth of four or five feet, so that we had for several days no egress or ingress, except with canoes. Some of our neighbours had to leave their houses altogether; others took up their abode in their garrets, and you might have seen them going in and out by means of a ladder, through a window almost at the top of the gable. It was the more distressing, as the water was at its height when we had one of the most severely cold winds which we have experienced this winter. Canoes were passing and repassing our door in the evening, and in the morning sleighs heavily laden passed over the same surface, so that in a single night our streets were beautifully paved; but our poor neighbours could not return or descend to their proper apartments, and some are not yet able to return. Providentially the house which we in-

habit stands on a foundation of stone nearly six feet above the ground, so that as to ourselves, we suffered no other personal inconvenience than a temporary imprisonment until the same Providence that confined us built a bridge to set us free. I recollected that many noblemen had their castles surrounded by water from choice, and thanked God that our imprisonment was not like that of some of our beloved brethren. I bless God that if we have been imprisoned by the floods of the St. Lawrence for a few days, we have in this land of liberty no overflowing scourge of tyranny and oppression to drag us in chains and limit our exertions.

The severity of the winter and the abundance of snow has been favourable for travelling, so that I have been able to preach from home more than usual; in consequence of which I have preached not only at Laprairie and Beauharnois, but also at St. Johns, Half-way-house, L'Acadie, and Longuiel, and St. Remi, and at St. Pierres. At some of them I have preached regularly on the Sabbath, and at others on a week evening. The congregation at each place is small, none of them exceeding 100 persons, and some not 50; yet they are constantly increasing, and are destined to form the foundation of societies numerous and extended. Our Sunday school is numerous attended; and some steps have been taken to renovate the Bible Society, and I trust that our little congregations all around us will be the channels through which we shall be able gradually to convey the French scriptures to the Catholics, as well as the means of helping them to learn the English language, which will be an incalculable advantage.

There is at present much good doing in Canada. Providence is gradually removing out of the way the obstacles which have sprung from a spirit of intolerance and exclusion, whilst various means are preparing to profit by the greater facility of operation.

P. S. Our building has not advanced of course during winter; but will I hope be ready by the beginning of summer.

NEW YORK.

From Rev. W. J. BRADFORD, dated Virgil, N. Y., March 13, 1832.

Since my last communication, no remarkable changes have occurred. Providence indulges us with the blessings ordinarily enjoyed, and in some instances permits us to hope that the means of grace are not without success. My attention (as formerly) has been wholly given to the society in Virgil.

There appears of late more attention to religion in our society than formerly. There is more feeling in the church—prayer is offered more frequently and fervently, and the salvation of the soul is becoming a subject of common conversation. Three have obtained a hope in Christ.

There appears in general an unusual willingness to converse on the subject of religion, and several instances of seriousness have been found while visiting from house to house.

The monthly distribution of tracts appears to operate very favourably to the cause of truth; in several instances we have been permitted to witness good effects—in others, we have reason to hope, that the truth is daily making impressions upon the consciences of sinners.

The temperance cause is gaining an influence, very salutary to that of religion. In most cases where a reformation has taken place in regard to intemperance, we find the way preparing for the success of religion. Persons of this character attend more generally to the means of grace, and in some instances there is manifested a special seriousness.

Concerning our Sabbath schools—information was given in a former report, that our church resolved to become members of it. We have since adopted the "verse a-day system," and the cause is in successful progress. And as the school comprises all, both old and young, who could be induced to attend a Bible class, and embraces nearly the same field of instruction; it has been thought proper to drop the latter, and give all our attention to the former. This course has seemed to be the more expedient one, because our Sabbath school has been heretofore discontinued during the winter, a practice very detrimental to the success of the school. It is now proven by experiment, that the winter furnishes no *reasonable objection* to the continuance of the school; and the prospect is fair for its being kept in perpetual progress.

The church have resolved to become a missionary society auxiliary to the Board of Missions, and agreeably to your request, to raise the sum of *twenty dollars*, to be paid over to your treasurer for the current year. Hitherto little has been done for the spread of the gospel abroad; the reason assigned for not doing has been, that "charity begins at home." But of late, efforts have been made to diffuse knowledge of what the church at large is doing for the promulgation of the gospel among the heathen, and so far as correct information is spread, it begins to be felt that *charity begins abroad*—and our monthly concert for prayer be-

comes more interesting, and more is given to aid foreign missions than at any previous time.

Prayer meetings, weekly, have also been established in two different neighbourhoods, where they have never been held before; and are attended by numbers who have not till recently frequented such meetings.

From the Rev. A. SCOVEL, dated Columbiaville, N. Y., Jan. 19, 1832.

Delightful effects of the Gospel.

The Redeemer's kingdom is evidently rising among this people. Although the professed followers of the Saviour are far from being numerous, still as they come up from the wilderness, leaning on the arm of their beloved—hearing his counsel, and obeying his will, their example and influence are powerfully telling on the destinies of those with whom they are surrounded. Five more were added to our communion the last Sabbath. And with the increase of number, there is an increase of strength in the cause of truth and salvation.

Two female missionary sewing societies are now established amongst us, and are actively engaged in promoting the interests of Zion throughout this county. And while the friends of truth are endeavouring to do something for him who has done so much for them, the general aspects of Providence are such as to encourage their faith and to incite to still greater and nobler exertions.

To obtain an act of incorporation for this region into a town by itself, is a project, in which many men of influence are deeply interested. The most direct and efficient measures have been adopted for the accomplishment of the object; and provided it is carried into execution, the centre of the town will fall very near the present location of the church which is now erecting. But beside the advantages resulting to the cause from such a location, there are others perhaps of greater importance, and which ought not to be passed over in silence. Not far from the church, it is in contemplation to erect another large cotton factory, to run something like 5000 spindles. This of course will greatly increase the present population. Already in the view of the rising prosperity of the place, quite a number are now settling amongst us. In addition to this, there is a strong probability at present, that near the villages there will be established a very handsome institute, which will be literary and theological in its character. Should any or all of these contemplated improvements be made, it

is easy to be perceived that this place will soon no longer be considered as a neglected waste and desolation on the rolling banks of the majestic Hudson.

NEW JERSEY.

From Rev. A. O. HUBBARD, dated Theological Seminary, Princeton, N. J., May 1, 1832.

The February recess of two weeks, I spent in preaching in Morrisville and vicinity, and in visiting families. I went to almost every house in the village, and to several in the neighborhood. My plan was to visit during the day, and to preach at night, for the people turn out much better at night than in the day time. Besides visiting, I preached, during the time I staid, in all, nine times. By some families I was very cordially received; by others, I was almost literally put out of doors.

For a few weeks past the number of my hearers has considerably increased, and the truth has appeared to produce some little effect. The few pious people in the place and neighborhood are very constant in attending public worship, and seem somewhat stirred up to the performance of their duty.

I have distributed tracts among the people, have formed a small Bible class, and last Sabbath we reorganized the Sunday school. The prospects of the school are tolerably encouraging. I have procured a person to take the charge of it, and it is probable that there will be at least 40 or 50 scholars.

PENNSYLVANIA.

From Rev. ABSALOM M'CREADY, dated Wattsburgh, Erie co., Pa. March 26, 1832.

According to the instructions of the Board, I now communicate to you an account of my services for the last six months. But it may not be improper to make some general remarks, respecting the churches in which I have laboured for more than five years, as this will be connected with the information which you wish to receive.

The congregations Middlebrook, Beaverdam, and Union, extend over a thinly inhabited section of country, about twenty miles in length, and ten in breadth. Five years ago the churches consisted of about sixty members in all. That number was doubled in one year, by a revival of religion, to the great encouragement of the church. But at that time I had but little experience in revivals, and the proper use of means on such occasions, and the members of the church had as little; so

that we were not as much benefited by the outpouring of the Spirit, as we might have been with more knowledge in these things, and a greater stock of heartfelt experience and piety. I believe much of the benefits of revivals have been let slip in congregations thus favoured, for want of Christian skill to use the sword of the Spirit aright; and for want of travelling in Zion, that her children may be brought forth and strengthened. Especially when there is rather an operation than a co-operation among some of the members of the church. I have, however, been endeavouring to improve since that time, from those things which I have seen and heard, and have no doubt made some progress; but still there is much, very much to learn and improve in this greatest of all works, in which God employs us as instruments. "For we are labourers together with God," in building up his church.

A temperance society was soon after organized in Wattsburg, near the centre of these congregations, which now consists of three hundred members; but will soon be re-organized into two societies. This society exerted a powerful influence, and at present there is no ardent spirit to be obtained from the stores, nor yet from the only tavern in the place.

Three houses of worship have been erected, and will soon be finished. One in Wattsburg, one in Union, and one in Beaverdam. These houses will cost from \$600 to \$1000 dollars each. The building of these houses of worship has been embarrassing on the few who were engaged in them; which was the occasion of asking assistance from the Board at present.

A four days' meeting was appointed to commence on the 24th of June; and the churches were exhorted to prepare their hearts to meet their God on the occasion, and to pray in faith for the blessings which he had promised in his word. This meeting was looked to with much searching of heart, and fear, and great anxiety with some; while others were no doubt formal, careless, and but idle spectators of the scene. But these were truly days of the right hand of the Most High amongst us. When an invitation was given to the inquirers to come forward to seats appropriated to that purpose, about sixty came, to the great joy of some, and astonishment of others. This meeting might have been profitably continued, but it was closed at the end of four days; and meetings were attended almost every day, in some one of the congregations. My practice was to preach four times in each week, and to attend as many prayer

meetings as I could, beside the Sabbath exercises which were generally two sermons, and a prayer meeting in the evening; and this is a general outline of my labours when health and circumstances will permit.

On the 17th of August, another four days' meeting commenced at Wattsburg, to accommodate all. On the Sabbath forty-six united with the church; and on Monday nearly 100 came to the anxious seats. But few present impenitent were left. The Lord's supper has been administered, several times since, and one hundred and twenty-five in all have been added to the church of Christ in this place; and as we hope of such as shall be saved. Thus you see "the Lord has done great things for us; whereof we are glad." "Not unto us; not unto us, but to his name give glory, for his mercy and for his truth's sake." These members have hitherto walked orderly, and the church is yet enjoying the benefits of the revival, and are expecting the salvation of the Lord. There are a number anxious who have not yet united with the church. But the number of impenitent upon whom the Presbyterian church can exert an influence, in the bounds of these congregations, is comparatively small. Those who united with the Presbyterian church, for the most part, attended upon the means of grace before. A number who were not of this character, but went and came irregularly, were no doubt benefited, some convinced, and some converted, to the number of forty or fifty; but partly from their former ill-formed habits, and partly from false instructors who opposed the truth, were induced to turn from the instruction where they received their first convictions. This is no doubt one of the *all things*, which will work *together* for good to them that love God. But one thing will certainly injure them much; that is, those who need instructors most, will soon be set in the place of teachers themselves, which will raise the pride of their hearts above all such instructions as they need at the present time. Such churches are but a mass of ignorance, destitute of both doctrinal and practical knowledge; but they have a great influence upon those who have still less knowledge than themselves, and form a hiding place to screen the consciences of many precious souls from the influence of the truth. But to their own master they must stand or fall. But those who have a good degree of information, will find their best preparation to instruct others to come from God, the giver of every good and perfect gift.

Our work of building up the church of

Christ in this place is only now commencing; so many young converts to be instructed, to be watched over, to be prayed for; and so few among us prepared for this work and *who are sufficient* for these things.

We have raised money to obtain libraries for four Sabbath schools, but have not yet obtained the books; we expect them in April, and then will organize our schools.

We have not yet organized auxiliaries to the Board of Missions, but intend doing so as soon as possible. I intend to try to have every member do something; but I know they will not do as much as in many other places according to the number of members, for they are generally poor.

From Rev. M'KNIGHT WILLIAMSON, dated near Carlisle, Pa. March 14, 1832.

My little charges are located south and south-west of Carlisle, embracing a district of four to six, by sixteen miles; within which reside perhaps 400 families of various name, the greater part German, or German English. Since there is a gradual transformation taking place, and this too is preparing them for being more closely connected with our Presbyterian churches than they could be, should they retain the German language with all the errors brought by their fathers from unhappy Germany. But you are aware, I suppose, that our Germans have quite contracted views on the subject of ministerial support.

There are no villages, but several groups of houses are clustered around our factories, nine of which are soon to be in operation, viz. three iron furnaces, three iron forges, a woollen factory, a paper-mill, and an edge tool factory. At present, four of these are in full operation, and when all are in motion, they will require from 400 to 500 persons. At a furnace, separated by mountains from any settlement, I have been preaching regularly, when the seasons would not prevent; and if permitted to preach, I hope to make these places subjects of special interest. But such a fluctuating population in low circumstances and many of them of intemperate habits, it is not easy to obtain their attendance upon the means of grace. As yet nothing interesting appears among the factories. Four of them are located in the vicinity of Papertown church, where I preach one third of my time. At some of these, ardent spirits are prohibited, and it is hoped before long that all the owners and managers will see the importance of banishing this fell destroyer from their

factories. There is no Presbyterian church organized at Papertown.

Dickinson church, located seven miles west of Papertown, is a new building which will seat about 450 persons, was finished more than two years ago, for \$1825, but there remains a debt for building of about 500 dollars, which, though of little importance to wealthy churches, is quite different with us, who have been struggling for an existence for years. But it is hoped that during the present year spirited effects at home and some aid from surrounding congregations will liquidate the debt.

A Society, auxiliary to the Board of Missions, was formed in December last, which together with a few donations has put into my hands the sum of *eighteen dollars and seventy-five cents*.

From the Rev. P. HASSINGER, dated Evansburg, Pa., April 19, 1832.

Since the date of my last communication, the revival in Waterford congregation has increased; and in addition to the twenty-five who were previously received, eighteen on examination, have been received as members of Christ's visible kingdom. Fifteen or twenty more appear to be inquiring the way to Zion, some of whom profess a belief that that they have passed from *death to life*.

That congregation at this time is vacant. Providence having for some time appeared to direct my attention to this field of labour which I now occupy, it has at length appeared to be duty to leave Waterford. That congregation four years ago afforded but little encouragement, and had not your Board, aided in sustaining your missionary, he must have some time since relinquished his labours in that place, and in all probability the fruits of his labours would have been gathered by other denominations. Although the number of members has doubled during the past year; still it may be termed a feeble congregation. However, they think they can raise \$300 for the whole of a minister's time, if they can obtain one who will please *all the people*. The principal reasons for my leaving W. are, because the distance between it and the other congregations where I have been preaching is so great; and because three congregations, viz. Northbank, Harmonsburg, and Evansburg have unitedly invited me to devote the whole of my time to them, which are embraced in a circle of fifteen or twenty miles. In these three congregations the attention to the means of grace is good, and there is reason to hope that a considerable number before long will apply for membership

in the church. In Harmonsburg, it is expected they will complete a house for worship, and in each of the other congregations, we hope a church will be erected during the ensuing season.

In Waterford, during last summer, there were two Sabbath schools organized, each of which had a library of about 30 volumes.

From the Rev. S. E. CORNISH, dated Philadelphia, March 30, 1832.

Agreeably to my instructions I have for the three months ending with this date, supplied the First Coloured Presbyterian Church in this city—making the amount of services in that church, during the Assembly's year, nine months. I have preached 160 sermons; attended one, two, and three prayer meetings weekly; visited the sick, buried the dead, and daily pursued such a course of services as I conceived best calculated to promote the kingdom of Christ, among men. During the last three months we have held two communion seasons, and added three to the membership of the church—two from the world, and one on certificate. We might have added more, but we wished candidates to become more confirmed in the faith, and settled in their purposes. We have no societies for missionary or other purposes. Our people are poor, and labouring under a debt, the interest of which, and their other necessary expenses take every cent they can raise. There is a large and flourishing Sabbath school connected with the church, in which the religious and moral instruction of the children are carefully attended to.

The First Coloured Church, presents an immense field for missionary labours; there are hundreds of perishing souls in the immediate neighbourhood, who go stately to no place of public worship, but spend all their Sabbaths in idleness and dissipation. The missionary finds, at every step, sufficient to employ his heart and hands. Indeed, dear sir, in my sphere there are thousands, living as though they had no souls to save, but in thoughtlessness and sin are rushing to the bar of God. We ask the prayers of your Board, in behalf of a degraded, ignorant, and sinful race, who have no motives to morality and virtue, save those held out in the gospel of Jesus Christ, and, oh, if these should not influence them, what must be the consequence.

In behalf of the elders and trustees, permit me to tender to your Board the sincere thanks of the church, for your kind patronage, and deep interest in their welfare: and believe me to be in the ten-

dearest bonds your humble servant and missionary.

VIRGINIA.

From Mr. Wm. D. SMITH, Grave Creek, Ohio Co. Virginia, May 2d, 1832.

The happy influence of stated ministrations of the gospel, Sabbath schools, temperance societies, &c., is already plainly discernable when looking at the general state of things. But more especially in particular cases has the Spirit of grace been made manifest, working through these means, and causing the wicked to forsake his way, such instances are indeed few in comparison with the multitude who still run to do evil, but though few, they are encouraging, and give hopes that the heaven may work until it spreads through the whole lump. The god of this world has a strong hold at the "Flatts," which seems yet unshaken. I have at last succeeded in forming a temperance society there, of about fifteen members, which I hope may have a salutary influence. Much the largest part of the congregation is on the west side of the river Ohio, and there I have bestowed the greatest amount of labour. The prospects there are more encouraging; but owing to the river, I visited them always with inconvenience and expense; often with danger and difficulty, and was sometimes prevented altogether by the river being impassable. These considerations have induced me to give up the congregation. They are attempting to obtain preaching from that side of the river by uniting with Rock Hill and Jacobsburg, both of which are in the vicinity, to which course I advised them.

At Wolf Run and Unity the state of things present a much more encouraging aspect. We have enjoyed another communion season at Wolf Run. Two others were admitted on examination. Some others were conversed with, whose cases did not appear so satisfactory, and were advised to take more time for prayer and self-examination. There is still a number of anxious inquirers, some of whom however have now resolved to make a public profession of their faith as soon as an opportunity shall offer. At Unity the cause of religion morality and good order is also advancing. There are however only "a few names" on the side of Christ; but I can also say of these few, "they have not defiled their garments," they are decidedly pious, and there are good prospects of their number being increased.

KENTUCKY.

From Rev. JAMES H. LOGAN, dated Augusta, February 11, 1832.

When I last wrote, I mentioned that we expected in a few days to have a four days' meeting and a communion. That meeting was a very pleasant one, and I think profitable. We had several brethren with us on the occasion; and from appearances, I hope and believe that if there was not much good done, there was at least some. There was during the meeting a silent solemnity and an encouraging attention to the preaching of the gospel. There were only two persons added to the church. For several weeks after this meeting there seemed to be more than an ordinary attention to preaching, but the severe weather interrupted it.

A plan for imparting Doctrinal instruction.

At the beginning of this year, I commenced a course of lectures on Sabbath evening, on the Shorter Catechism. We have had good congregations, good attention, and considerable interest taken in them thus far. From my limited observation and my short experience, I think it is a very difficult and laborious business to keep up an interest in a course of lectures on the doctrines of the Bible.

But I do not think it therefore the less important. But rather its importance is increased by the difficulty and the labour incident to it. The mind of man is naturally opposed to the solemn and important truths of the Bible; and although at first a little interest may be excited, it is very apt to become indifferent towards a regular or systematic course of instruction—and then the great secret which it is most important to have, and which so few of us can attain to, is, to declare the truth, and not to shrink from maintaining the whole counsel of God, and yet to have that something in the manner which will secure attention, excite interest, and carry home to the heart and conscience a conviction of the truth. And however I may fail in gaining the attendance and the serious attention of the multitude of the careless and unbelieving, I have thought it my duty to pursue this course for a time at least, as I believe in this age there is entirely too little attention and labour given to the study of the wholesome doctrines of the Bible. As it may afford to some the means of information and confirmation in the doctrines we hold—as it may excite in others the desire of more extensive and accurate information, and induce them to inquire, to read, and to stu-

dy their Bibles more—and as by giving a plain and practical representation of our views of Divine truth, the prejudices of some may be removed, who have heard what we believe on many subjects only from our enemies, whose interest it seems to be, and whose practice is to misrepresent and give the most horrible representations of our sentiments—if all or either of these ends should be accomplished, I shall feel that I have not laboured in vain, nor spent my strength for naught. When we cannot gather in and increase the number of those who will follow the Lord in all well pleasing, we must endeavour to instruct, edify, and confirm in the faith those who have professed the religion of our master—and though the rule which some have adopted, always on the Sabbath to preach Christ to unconverted sinners, is to some extent good and to some extent ought to be followed, yet I think converts ought to be instructed in the faith of the gospel—and if this cannot be done during the week it ought to be done on the Sabbath. All preaching ought to be instructive, and all lecturing ought to be practical, applied and addressed to the hearts and consciences of the hearers.

APPOINTMENTS.

Mr. Thomas Martin, for one year to Morgantown and vicinity, Monongalia co. Virginia.

Mr. Charles Doolittle, for one year to Mooers, Clinton co. New York.

Mr. John F. Coons, for one year to Beard church, Scott co., Ky. one half of his time, and one half under the direction of the Corresponding Executive Committee of West Lexington Presbytery.

Rev. William Marshall, for one year to Peekskill, N. Y.

Mr. Peter Gallaway, for one year to Eaton, Preble co. Ohio.

Rev. James M. Olmstead, as Missionary and Missionary agent, for four months in the counties of Mifflin, Huntingdon, and Centre, Pa.

Rev. James W. Stafford, for one year to the southern part of Indiana or Illinois.

Rev. W. Matthews, for one year to Hopewell congregation, Richland co. Ohio.

Rev. Samuel Henderson, for one year to Pike and Orwell congregations, Pa.

Rev. Ambrose Eggleston, for one year to Manchester and Huntingdon, Adams co. Ohio.

Rev. John Kennedy, as Missionary agent in the State of New York.

Rev. ——— Williams, for one year to Campdown and vicinity, near Newark, N. J.

Mr. Bliss Burnap, for one year to Bangor, Franklin co. N. Y.

Rev. Edward McMillan, for one year to Bethel and vicinity, Alabama.

Mr. Dion C. Pharr, for one year to Covington, Allegheny co., and Windy Cove, Butler co. Va.

Rev. John Matthews, for one year to Kaskaskia, Ill.

Rev. Francis Bartlett, for one year to Bethel, Ohio.

Rev. Robert Johnston, for two months as Missionary agent in the Synod of Pittsburg.

Rev. John Hawkins, for one year to Connellsville, and Indian Creek, Fayette co. Pa.

Rev. John B. Whittlesey, for one year to York, Livingston co. N. Y.

Rev. William D. Jones, for one year to Newport, Ky.

RE-APPOINTMENTS.

Rev. John Glenn, for one year to Richland and Rockland, Venango co. Pa.

Rev. Cyrus Riggs, for two months to Pine Grove and vicinity, Pa.

Rev. James Campbell, for three months to Beachwood, Red Bank and vicinity, Jefferson co. Pa.

Rev. S. J. Miller, for one year to New Providence and New Lexington, Ohio.

Rev. William Wallace, for one year, one half of his time, to Freeport, Ohio.

Rev. John Crawford, for one year to Merom, Hopewell, and Curry's Prairie, Ind.

Rev. Moses Hunter, for one year to Angelica, N. Y.

Rev. N. Harned, for one year to Taneytown, Westminster, and New Windsor, Md.

Mr. Thomas Beer, for one year to Green, Canaan, and Wayne, Ohio.

Rev. William Hughes, for one year, to Perryville and Lake Fork Roads, Ohio.

Rev. James Cunningham, for one year to West Carlisle and Waka Tomika, Ohio.

Rev. R. Brown, for one year to Jeromeville and Mount Hope, Ohio.

Rev. Jacob Wolff, for one year to Blooming Grove and Sharon, Ohio.

Rev. James B. Morrow, for one year to New Philadelphia and Sandyville, Ohio.

Rev. S. King, for one year to Warren, Bradford co. Pa.

Rev. R. B. Dobbins, for one year to Williamsburg and vicinity, Clermont county, Ohio.

Rev. E. H. Snowden, for one year to St. Augustine, Florida.

Rev. Isaac Bard, for one year to Muhlenburg co. Ky.

Rev. Peter Hassinger, for six months to Conneaut Outlet and North Bank, Erie co. Pa.

Mr. W. D. Smith, for one year to Wolf Run and Unity, Va.

Rev. W. J. Fraser, for one year to Providence and Union, Illinois.

Rev. D. Page, for one year to Knowlesville, Orleans co. N. Y.

Rev. Isaac Ogden, for one year to Dark co. Ohio.

Rev. James Coe, for three months to Miami co. Ohio.

Rev. S. W. Doak, for one year to Providence and Rocky Spring, Tenn.

Rev. Thomas Caldwell, for one year to Hopkinsville and vicinity, Ky.

Rev. Charles Webster, for one year to Hempstead, L. I.

Rev. W. Wallace, for one year, one-half of time to Cambridge, Guernsey co. Ohio.

Rev. Sayres Gazley, for one year to Millersburg and vicinity, Ky.

NEW AUXILIARIES.

Juvenile Society, Mercersburg, Pa.

Cayuga Creek, N. Y.

Alden, N. Y.

Female Missionary Society, Wheeling, Va.

Pembroke, N. Y.

Constable, N. Y.

Female Missionary Society, Mercersburg, Pa.

Total 480.

LETTERS RECEIVED

From April 1st to June 1st, 1832.

A. McCreedy, Pa. S. Leiper, Ala. J. W. Blythe, 2, Pa. S. L. Crosby, 2, Pa. M. H. Tucker, N. Y. A. Heberton, Pa. W. R. Clelland, Pa. J. J. Rice, N. J. Elders, Quincy, Flor. J. Rhoades, Pa. T. Martin, 2, N. J. R. Dilworth, Pa. A. M'Keehan, Pa. Elders, Shirleysburg, Pa. Ex. Comm. Huntingdon Presbytery. C. Long, N. Y. R. Armstrong, Tenn. J. C. Stockton, O. J. C. Campbell, 2, Ill. W. Wallace, O. M. Chase, N. Y. C. B. Bristol, Va. F. Bouten, Ill. W. F. Houston, Pa. J. Anderson, O. H. Halsey, N. Y. S. Gazley, Ky. G. G. Sill, 2, N. Y. A. M'Iver, N. C. W. D. Smith, Va. H. M. Kerr, N. C. A. Leonard, O. Ex. Comm. Niagara Presbytery. D. Page, N. Y. Elders, Knowlesville, N. Y. W. Gray, O. G. W. Ferrill, N. C. J. S. M'Cutch-en, N. C. H. Wallis, N. Y. I. Todd, Pa. E. H. Stratton, N. Y. J. Lenox, N. J. L. Brooks, N. Y. J. Coulter, Pa. R. Brown, 2, Va. J. Patton, N. Y. J. F. Price, Ky. J. Dickerson, N. Y. J. H. Logan, Ky. T. E. Hughes, 2, Ind. P. Chamberlain, Pa. E. Scovel, N. Y. J. Winchester, O. C. Bates, N. Y. R. Frame, O. J. M. Harris, Lou. W. Sicks, Ind. J. M'Kinney, 2, O. P. Pierson, N. C. T. G. Potts, Tenn. J. C. Harrison, 2, Ky. S. Cowles, O. G. W. Ash-bridge, Ky. Mrs. N. Lyon, Va. T. Cratty, O. F. Reynolds, N. Y. J. Crawford, 2, Ill. S. Hurd, N. C. W. G. Campbell, Va. A. Aten, O. G. Spring, D. D., N. Y. C. Cist, 3, O. T. Beer, O. C. Hart, Pa. R. Tenney, Va. S. Hubbard, N. Y. R. Bryson, N. Y. Ex. Comm. West Lexington Presbytery. A. Torrance, O. S. J. Miller, O. J. B. Morrow, O. J. Ro-

binson, O. S. E. Cornish, Pa. J. Pitkin, O. J. Smith, O. J. W. Woodward, N. Y. M. Hun-ter, N. Y. A. O. B. Ogden, Va. J. Spicer, 2, N. Y. J. F. Cowan, 2, Mo. A. Bronson, N. Y. S. S. M'Roberts, Miss. R. H. Lilly, Ky. C. C. Beatty, O. F. Hanks, N. J. N. Harned, Md. A. B. Gilliland, O. T. Smith, S. C. E. Graves, N. C. J. Montgomery, Ill. J. Glenn, Pa. I. Reed, Ind. B. F. Spilman, Ill. D. Monfort, Ind. J. S. Blain, Va. W. Lowe, Ind. R. Sears, Mich. Ter. R. H. Chapman, D. D., Tenn. J. M. Olmstead, Pa. J. T. Burtwell, Tenn. G. W. Hampson, Pa. J. Coe, O. F. B. Perkins, Flor. P. Has-singer, 2, Pa. J. Andrews, Pa. H. Perkins, N. J. R. Brown, Va. M. Harrison, N. Y. J. S. Field, N. J. J. Sill, N. Y. N. Murray, Pa. A. Eggleston, N. Y. A. Williamson, Ind. W. J. Fraser, 2, Ill. Ex. Comm. Presbytery of Illi-nois. W. L. Hall, Pa. J. Burbank, N. Y. I. Bennett, Ill. E. P. Kendrick, O. J. Cunning-ham, O. J. Sherer, N. Y. S. M. Williamson, Tenn. J. Huntingdon, N. J. J. S. Thompson, Ind. Ex. Comm. Washington Presbytery, 2. J. Eaton, Pa. Elders, Wolf Run and Unity, Va. A. O. Hubbard, N. J. W. R. Stewart, Ill. D. L. Russell, Pa. E. H. Snowden, Flor. A. B. Quay, Pa. I. Bard, Ky. Elders, Greenville, Ky. Ex. Comm. Muhlenburg Presbytery. Elders, Mary Ann, O. S. Scovel, Ind. T. Barr, O. D. M'Intyre, Va. W. Brobston, N. C. W. C. Blair, Lou. R. Young, O. J. Cozad, O. W. D. Smith, Va. Elders, Providence, Ill. A. Baldwin, N. J. W. D. Snodgrass, D. D., N. Y. D. Pratt, N. Y. A. Scovel, N. Y. W. Hughes, O. J. H. Logan, Ky. S. H. Morrison, Ala. J. F. Coons, Ky. R. Hawley, Ind. A. Rawson, N. Y. B. M'Dowell, N. J. A. O. Patterson, Pa. J. S. Weaver, O. J. L. Belleville, O. G. Printz, Pa. T. Howe, Va. R. Brown, O. Ex. Comm. Kaskaskia Presbytery. Elders, Kaskaskia, Ill. J. H. Gillespie, Ala. Elders, Yorktown, 2, N. Y. S. C. Brown, N. Y. W. Reed, O. J. Hunt, O. J. Wyckoff, N. J. C. Webster, L. I. R. Post, D. C. J. M. Brown, Va. Elders, Scott, N. Y. W. S. Potts, Mo. J. Robinson, O. J. H. Cook, N. Y. R. Lee, O. W. Hanford, O. J. Campbell, Pa. S. M. Ferran, Pa. L. G. Gaines, O. Elders, Bucyrus, O. W. P. Cochran, Mo. Elders, Washington, N. C. W. Sicks, Ind. W. Marshall, N. Y. A. S. Crandall, N. Y. J. T. Ramsey, D. C. R. Campbell, Pa. J. C. Van Meter, N. J. J. H. Parmelee, O. S. Laird, Ky. S. Sharon, Pa. R. A. Lapsley, Ky. Elders, Poundridge, N. Y. E. W. Crane, N. Y. R. Everitt, N. Y. A. Converse, Va. W. Bushnell, Pa. G. W. Ferrill, N. C. Elders, Augusta, Ky. J. Brackenridge, D. C. J. Kemper, 2, O. S. King, Pa. R. Hawley, Ind. W. J. Bradford, N. Y. M. S. Brownson, Pa. J. B. Patterson, Pa. W. K. Stewart, Ill. A. B. Wil-on, Pa. J. Wolff, O. E. Bouten, Ill. S. Peck, N. Y. J. H. Symmes, Pa. S. Robertson, N. Y. Ex. Comm. New Castle Presbytery. D. Wright, Miss. A. Brooks, Va. J. H. Johnston, Ind. J. Coe, Pa.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 11th of April, to the 22d of May 1832.

Augusta, Ky. Aux. soc., per Rev. J. H. Logan,	\$14 00
Albany, N. Y. First Pres. church, per Mr. Peter Boyd,	100 00
Almond Ch. N.Y. Collection, per Rev. M. Hunter,	7 00
Big Spring, Pa. Donations, additional, per Rev. J. W. Blythe,	14 00
Bridgeton, N. J. Aux. soc. per Rev. B. Hoff,	60 50
Buffalo, Northumberland co. Pa. Aux. soc. per Rev. T. Hood,	9 50
Bishop's Corner, N. Y. Collection, per Rev. John Kennedy,	2 50
Billbrook, Ohio, Aux. soc. per Rev. J. Coe,	12 50
Buck Creek, Ohio, " per " "	25 00
Beaver Dam Congregation, Pa. Collection, per Rev. A. M'Creedy,	9 50
Bethel, Pa. Cong. by Rev. Mr. Reed, per Mr. Hughes,	2 50
Bath co. Va. Don. Mrs. Cameron, per J. Paine,	3 00
" " Mrs. Gatewood, " "	2 00
" " Miss Jane Gatewood, " "	1 00
Bethel Ch. Ky. Aux. soc. W. C. Offutt	10 00
Carlisle and Hopewell, Ill. Aux. soc. per Rev. J. Crawford,	6 50
Cornellsville, Fayette co. Pa. Subscription of Alex. Johnston, Esq.	100 00
Corydon, Ind. Coll. per Rev. A. Williamson,	4 00
Carlisle, Ind. Aux. soc. Rev. J. Crawford,	2 50
Canonsburg, Pa. Centre Cong. per Rev. J. H. Kennedy,	18 00
Cambridge, N. Y. Collections per Rev. J. Kennedy,	41 87
Cross Creek Cong. Pa. per Rev. J. M'Cluskey,	68 00
Constable, N. Y. Aux. soc. per Rev. J. L. Edgerton,	8 00
Cross Roads, Washington co. Pa. Aux. soc. per Mr. J. M'Ferren,	40 00
Chambersburg, Pa. Collections per Mr. Denny,	16 42
" Female Miss. soc. per Rev. J. W. Blythe,	25 00
" Auxiliary society, per " "	40 00
Campbellstown, Pa. Collections, per " "	16 16
Conocheague, Pa. Female Miss. soc. per " "	5 00
" Donations additional, per " "	1 00
Carlisle, Pa. " per " "	42 00
Canonsburg, Pa. Collections per Dr. Brown, per T. Baird,	20 00
Centre Ch. N.C. " per Rev. W. Brobston,	50 00
Chanceford, Pa. Donation from a young lady, per Dr. Martin,	5 00
Doylestown, Pa. Aux. soc. per Rev. S. M. Andrews,	16 00
Deerfield, N.J. do. and annual coll. per Mr. Jn. Moore,	16 85
Dayton, Ohio, Aux. soc. per Rev. J. Coe,	28 95
Derry and Paxson Congregations, Aux. soc. per D. Mitchell,	34 87
Derry, Collection at Monthly Concert, per " "	13 88
Fort Ann, N. Y. Collections per Rev. J. Kennedy,	21 25
Fleming Ch. Ky. Aux. soc. per Rev. J. H. Logan,	14 50
Forks of Brandywine, Pa. Fem. Mis. soc. per Rev. J. H. C. Grier,	38 67
Fayetteville Presbytery, Individuals, per Rev. W. Brobston,	25 00
Fairfield co. Ohio, Donation, Robt. W. Smith, per Rev. Frs. Bartlett,	1 50
Greenwich, Cumberland Co. N.J. Aux. soc. per Rev. S. Lawrence,	23 00
Granville, N. Y. Collections per Rev. J. Kennedy,	24 40
Glenn's Falls, N.Y. " per " "	13 37
Greenville, Ohio, Aux. society, per Rev. J. Coe,	2 00
Geltsburg, Pa. Don. from Rev. D. M'Conaughty, per Rev. J. W. Blythe,	5 00
" Female Mis. society, per J. W. Blythe,	5 00
Geneva Presbytery, per Mr. Hughes,	15 00
Highlands Cong. Pa. Coll. at sacr. meeting, Rev. A. O. Patterson, per Russell & Martien,	15 42
Harrison, Ind. Aux. soc. per Rev. S. Scovel,	4 00
Hopewell, " per Rev. J. Crawford	5 00
Hempstead, L. I. Collection at Pres. church, per H. Auchincloss, Tr.	10 00
Hardwick and Marksborough, Sussex co. N. J. per Rev. B. J. Lowe,	25 81
Hopewell Pa. Cong. per Rev. W. Nisbet, per C. Vallandingham, Tr.	16 00
Indiana and Gilgah Congs. per Rev. Mr. Reed, per Mr. Hughes,	22 68
Jamaica, L. I. Coll. in Pres. church, per H. Auchincloss, Tr.	106 50
Kishacoquillas Valley, Donation from Henry Long, Esq. per Rev. E. S. Ely, D.D.	25 00
Kingston, N.J. Pres. congregation, per Rev. Mr. Comfort,	29 50
Lexington, Richland co. Ohio, Donation from N. Cook, per Rev. A. Torrence,	2 00
Lexington Presbytery, Coll. per J. Cowan, Tr., per Messrs. Chaloner & Henry,	155 00

<i>Leesburg, Va.</i> Donation from a friend, per Rev. E. C. Hutchinson,	-	-	2 00
<i>Lansingburg, N. Y.</i> Collections per Rev. J. Kennedy,	-	-	90 00
" Pres. cong. Rev. Mr. M'Cullough,	-	-	22 00
<i>Laurel Hill Cong. Fayette co. Pa.</i> Aux. soc. Mr. Sherrard,	-	-	39 50
<i>Lamington, N. J.</i> Cong. per Benj. M'Dowell, Esq.	-	-	36 50
<i>Lexington, Ky.</i> Aux. soc. First Presbyterian ch. per T. T. Skillman,	-	-	47 00
<i>Mary Ann, Ohio,</i> Aux. soc. additional, per Rev. Jas Cunningham,	-	-	3 75
<i>Montpellier, Richmond co. N.C.</i> Don. Rev. J.M'Intyre, per Russell & Martein,	-	-	5 00
<i>Millersburgh and East Hopewell, Ohio,</i> Aux. soc. additional, Rev. R. Young,	-	-	8 00
<i>Meron, Ind.</i> Aux. soc. per Rev. J. Crawford,	-	-	0 50
<i>Muddy Run, Ohio,</i> Aux. soc. Rev. J. Coe,	-	-	9 50
<i>Middletown, Ohio,</i> " " " "	-	-	0 75
<i>Mansfield, Ohio,</i> Aux. soc. additional, per Rev. J. M. Rowland,	-	-	1 00
<i>Middlebrook Congregation, Pa.</i> Collection per Rev. A. M'Cready,	-	-	15 75
<i>M'Connellville, Ohio,</i> Donation from Rev. J. Hunt,	-	-	1 00
<i>Morefield Congregation, Pa.</i> Cent soc. per C. Vallandingham, Tr.	-	-	7 97
<i>Maysville, Ky.</i> Aux. soc. per Rev. J. H. Logan,	-	-	5 00
<i>Mount Pleasant, Westmoreland co. Pa.</i> Aux. soc. including subscription, of Rev.			
A. O. Patterson, per Dr. Torrence, Tr.	-	-	43 50
<i>Middle Spring Congregation,</i> Collections by Mr. Wilson,	-	-	30 00
" Donations per Rev. J. W. Blythe,	-	-	13 50
<i>Mifflintown and Lost Creek Congregations,</i> per Rev. J. Hutchinson, per Mr. Coulter,	-	-	15 00
<i>Mount Horeb Ch. Ky.</i> Aux. soc. per S. Laird,	-	-	9 00
<i>New Orleans,</i> Returned by Rev. J. M. Harris, missionary,	-	-	100 00
<i>Newton Presbytery,</i> per J. F. Clark, Tr., per J. M. Howell,	-	-	136 00
<i>Newburyport, Mass.</i> Contributions per J. Proudfit,	-	-	180 00
<i>Newburgh, N.Y.</i> Collections at Monthly Concert, per Rev. J. Johnston,	-	-	23 83
<i>Newton, Ohio,</i> Aux. soc. per Rev. J. Culbertson,	-	-	10 50
" per Mr. M. Gillespie,	-	-	3 25
<i>New Brunswick, N.J.</i> Aux. soc. per D. A. Vail,	-	-	39 00
<i>Northumberland, Pa.</i> Donation from Mrs. R. Boyd,	-	-	10 00
<i>New Monmouth,</i> Aux. soc. per J. Paine,	-	-	11 75
<i>Nassau, N.Y.</i> Collection at Monthly Concert, per S. Griffith,	-	-	10 00
<i>New York,</i> Sabbath auxiliary, Scotch Presbyterian Church, per Dr. M'Elroy,	-	-	50 00
" Annual additional coll. in " per "	-	-	65 00
" Cedar Street Church, per H. Auchincloss, treasurer,	-	-	22 50
" Eighth Presbyterian Church, per " " "	-	-	5 00
" Brick Church, per " " "	-	-	42 28
" " from H. Holden,	-	-	25 00
" " from J. Ellsworth,	-	-	20 00
" " from J. M'Call,	-	-	50 00
" " from Silas Holmes,	-	-	250 00
" " from Hugh Munro,	-	-	100 00
" " from T. Eccleston,	-	-	20 00
" " from M. Baldwin,	-	-	20 00
" " from N. Littlefield,	-	-	20 00
" " from Moses Allen,	-	-	500 00
" " from Rev. Gardiner Spring,	-	-	50 00
" " from Abner L. Ely,	-	-	50 00
<i>Orleans, Ind.</i> Collections, per Rev. A. Williamson,	-	-	7 50
<i>Philadelphia,</i> Coll. at concert of prayer, Second Pres. Church, per A. Henry, Esq.	-	-	37 25
" Donation from Robert Ralston, Esq.	-	-	250 00
" Contents of a missionary box in a private family,	-	-	4 00
" Monthly concert collection, Fourth Pres. Church, per J. Algeo,	-	-	10 00
" Donation from Mr. Keating,	-	-	1 00
" from Mr. Wm. F. Geddes,	-	-	3 52
<i>Presbytery of Mississippi,</i> per J. Snowden, Treasurer,	-	-	76 37
" Fifty cent collections, per J. Snowden, treasurer,	-	-	145 68
<i>Presbytery of Leves,</i> per Rev. A. Campbell,	-	-	15 00
<i>Presbytery of Steubenville,</i> per C. C. Beatty, Tr., received by him from following			
Auxiliaries: Short Creek, Jefferson Co. Ohio, \$15.50—Two Ridges, 41.12			
—Steubenville, sess'l. aux. 120.00—Beach Spring, 50.10—Crab Apple,			
Ohio, 80.07—Richmond, 10.00—Bloomfield, 5.50,	-	-	322 29
<i>Providence Church, Ill.</i> Aux. soc. Rev. W. J. Fraser,	-	-	7 00
<i>Piqua, Ohio,</i> Aux. soc. per Rev. J. Coe,	-	-	18 25
<i>Pennsylvania Run, Ky.</i> Aux. soc. per Rev. J. F. Price,	-	-	1 50
<i>Pleasant Valley Cong. Ohio,</i> per C. Vallandingham, Tr.	-	-	5 71

<i>Pine Ridge, Miss.</i> Monthly Concert Coll. Rev. A. Hagaman,	-	-	15 00
<i>Richland Presbytery</i> , From the following auxiliaries, per John Cunningham, tr.			
Unity, per Rev. A. Hanna, \$6—Paintville, per Rev. A. Hanna, \$3—New-			
man's Creek, per Rev. S. Cleland, \$10—Chippewa, per Rev. S. Cleland,			
\$7 62½—Hopewell, per Rev. W. Matthews, \$2 25—Sugar Creek, per			
Rev. J. Snodgrass, \$10 50—Pigeon Run, per Rev. J. Snodgrass, \$6 50—			
Pleasant Hill, per Rev. J. Rowland, \$2 50—Apple Creek, per Mr. L.			
Carey, \$4 60—Frederick, per Rev. J. M'Kinney, \$10 18—Harmony, per			
Rev. J. M'Kinney, \$3 50—Mary Ann, per Rev. James Cunningham, \$16—			
West Carlisle, per Rev. James Cunningham, \$13—Mount Hope, per Rev.			
R. Brown, \$2 16½—Jeromeville, per Rev. R. Brown, \$3 50—Coshocton			
and Mill Creek, per T. Emerson, \$7 50—Perryville, per Rev. W. Hughes,			
\$1 87½—Lexington, donation from Mr. N. Cook, \$2—Martinsburg, per			
Rev. H. Harvey, \$25—Mansfield, per Rev. J. Rowland, \$15 50—Pleasant			
Hill, per Rev. J. Rowland, \$2 75—Mount Vernon, per Rev. J. Scott, \$13—			
Millersburg, per Rev. J. Scott, \$12 62—Congress, per Rev. T. Barr, \$3—			
Greene, per Rev. T. Barr, \$3 12½,	-	-	187 69
<i>Richland, Pa.</i> Auxiliary society, per Rev. J. Glenn,	-	-	5 50
<i>Rockland, Pa.</i> " per " " " " " " " "	-	-	4 50
<i>Rehoboth, Ind.</i> Collection, per Rev. A. Williamson,	-	-	2 00
<i>Rehoboth and Round Hill Churches</i> , per Rev. Robert Johnston,	-	-	20 25
<i>Rushville and Olive Ridge, Ind.</i> Auxiliary society, per Rev. W. Sickels,	-	-	11 00
<i>Rock Fish Church, N. C.</i> Auxiliary society, per Rev. W. Brobston,	-	-	14 00
<i>Sandyville, Ohio</i> , Auxiliary society, per Rev. J. B. Morrow,	-	-	4 00
" Donation from " " " " " " " "	-	-	1 00
<i>Scott, Courtland co. N. Y.</i> Auxiliary society, per Rev. M. Harrison,	-	-	20 00
<i>Sinking Valley, Pa.</i> Auxiliary society, M. Wallace, treas. per Russell & Martien,	-	-	32 50
<i>St. Thomas, Pa.</i> Donation from T. M'Dowell, per " " " "	-	-	3 00
<i>Salem, N. Y.</i> Collections, per Rev. Jn. Kennedy,	-	-	100 00
<i>Schaghticoke Point, N. Y.</i> Coll. per " " " " " " " "	-	-	2 00
<i>Sawickly, Pa.</i> Auxiliary society, per Mr. Plumer, treas. per Rev. A. O. Patterson,	-	-	24 75
<i>Shippensburg Congregations</i> , Collections, per Mr. Wilson,	-	-	7 50
" Donations, per Rev. J. W. Blythe,	-	-	30 75
<i>South River Church, N. C.</i> Auxiliary society, per Rev. W. Brobston,	-	-	7 00
" From J. Cromatic, per " " " " " " " "	-	-	2 00
<i>Shelby county, Ky.</i> Donation of J. Fullenwider, per T. T. Skillman,	-	-	3 00
<i>Troy, Ohio</i> , Contributions of individuals, per Rev. J. Coe,	-	-	6 75
<i>Tent Congregation, Fayette co. Pa.</i> Auxiliary society, per Mr. J. K. Duncan,	-	-	23 50
<i>Toms Creek Congregation, Frederick co. Md.</i> Coll. per Rev. J. W. Blythe,	-	-	8 50
<i>Tyrone Congregation, Pa.</i> Auxiliary society, per Mr. Smith, per Mr. Johnston,	-	-	31 00
<i>Toms Creek, Pa.</i> Auxiliary society, per J. W. Blythe,	-	-	79 82
<i>Taneytown, Md.</i> Auxiliary society, M. Birnie, secretary,	-	-	10 00
<i>Union Village, N. Y.</i> Collections, per Rev. J. Kennedy,	-	-	1 00
<i>Union Congregation, Pa.</i> " per Rev. A. M'Cready,	-	-	4 12
<i>Vandalia, Ill.</i> Auxiliary society, per Rev. W. K. Stewart,	-	-	8 00
<i>Wheeling, Va.</i> Female aux. society, Mrs. N. Lyon, per Rev. J. T. M. Davie,	-	-	60 12
<i>West Alexandria, and New Lexington, Ohio</i> , Aux. society, per Rev. S. J. Miller,	-	-	6 25
<i>Woodbury, N. J.</i> Auxiliary society, per Rev. C. Williamson,	-	-	14 50
<i>West Granville, N. Y.</i> Collections, per Rev. Kennedy,	-	-	17 25
<i>Whitehall, N. Y.</i> " " " " " " " "	-	-	15 00
<i>Washington Presbytery</i> , per Rev. T. Hoge, per Rev. J. M'Cluskey: donations			
from E. M'Lean, per Rev. D. Elliott, \$2 50—Upper Buffalo Congregation,			
per J. Dinsmore, \$80 38—Forks of Wheeling, per Rev. J. Henry, \$26—			
Three Springs, per Mr. Orr, \$13 25—Mount Prospect, per Rev. D. Henry,			
\$18 37—Flatts, per Rev. Mr. Hale, \$3 25—Upper Ten mile, per Mr.			
Hathaway, \$4—West Liberty, per Rev. J. M'Kennan, \$18—Lower Buf.			
falo, per Rev. J. M'Kennan, \$12 75,	-	-	178 50
<i>Washington Congregation, Pa.</i> per Rev. J. M'Cluskey,	-	-	43 50
<i>Yellow Spring, Ohio</i> , Auxiliary society, per Rev. J. Coe,	-	-	28 00
" "Missionary Reporter," from sundry subscribers,	-	-	44 50

\$5,701 75

SOLOMON ALLEN,

Treasurer, No. 117 Chesnut street, Philadelphia.

NOTE.—In the last number of the Reporter, thirty dollars were acknowledged, as hav-
ing been received from Allentown, Penn.; it should have been Allentown, New Jersey.

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents, from the *Treasurers of Auxiliaries*, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries, should always be made by the *Elders of the Church, through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary Societies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterial Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER.

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James Agnew, Esq. M^cConnellsburg, Pa.
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PSALMS AND HYMNS,

Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 4.

No. 117 Chesnut st. Philadelphia.

THE MISSIONARY REPORTER,

OF THE
BOARD OF MISSIONS,

OF THE
General Assembly

OF THE
PRESBYTERIAN CHURCH,
IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

VOL. III.

JUNE 1832.

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NEW QUARTERLY PUBLICATION,

By the Board of Education of the General Assembly of the Presbyterian Church.

PROSPECTUS.

THE Board of Education of the General Assembly of the Presbyterian Church in the United States propose to publish a Quarterly periodical, as soon as a sufficient number of subscribers to sustain the work can be obtained.

The objects of this publication are: 1. To aid young men looking to the Christian Ministry, by frequently directing their attention to the important subjects in which they are more immediately interested—such as the nature and responsibilities of the sacred office; the proper qualifications for it; the state and wants of the world; the claims of Missions, &c. &c. 2. To open a regular channel of communication between the Board and our Ministers and Churches at large, and especially all the Agents and Auxiliaries of the Board.

The Work will be edited by the Corresponding Secretary and General Agent, aided by a great number of the Ministers and Laymen of our Church.

The price of the work will be ONE DOLLAR and FIFTY CENTS per annum, payable within six months, or TWO DOLLARS at the end of the year.

Philadelphia, May 31, 1832.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

JUNE 1, 1832.

NO. 10.

THE SIXTEENTH ANNUAL REPORT

OF THE

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY

Of the Presbyterian Church in the U. States; laid before that body in May, 1832.

In presenting to the General Assembly their sixteenth annual report, it is the painful duty of the Board of Missions to record a dispensation of Divine Providence, by which the Church of Christ has recently been deprived of a worthy member, and the Executive Committee of your Board of an associate whose prayers, whose counsel, and whose efforts were highly valued, and contributed much to the success of their operations, during the last three years. The individual to whom we allude, is FURMAN LEAMING, Esq. who died on the 18th of March last. His life was that of a consistent Christian, and his death, as might be expected, was tranquil and triumphant. He was the friend and patron of all the benevolent institutions of the day, and especially of the cause of Domestic Missions; and your Board are deeply sensible, that in his death they have sustained a loss which cannot easily be repaired; but they rejoice in the assurance that their loss has proved to him an inconceivable and eternal gain. The hand of our God has, indeed, been upon us; we have deeply felt the merited chastisement; and while we have endeavoured to recognize, and acknowledge the righteousness of God, in this afflictive dispensation, we have, also, sought to contemplate and improve it as a direct and solemn warning and admonition to us to "be also ready," and to do with our might whatsoever our hand findeth to do.

The chastisements of our covenant-keeping God, and heavenly Father, have been accompanied with rich mercies and blessings, for which we desire to be sincerely thankful. It is our privilege and our pleasure to inform the Assembly, that the benevolent operations of the Board during the last year have not only equalled, but far exceeded those of any previous year, both in their extent, and in their beneficial results. In the number of our missionaries, and in the amount of the resources required for their support, there has been an encouraging increase; although neither are at all commensurate with the existing demands. Within the narrow limits of these United States, to which the labours of your Board are still confined, there remaineth still, very "much land to be possessed;" and the men and the means must be vastly and speedily augmented, or another generation of the dwellers in the wilderness will die unwarned and unconverted.

The following is a list of the Missionaries and Agents who have been engaged in the service of the Board, in the course of the past year, together with their respective fields of labour.

[This list is here omitted, but will be inserted in the Report.]

The Missionaries and Agents above named have been located as follows: viz. in New York, 45; in New Jersey, 6; in Pennsylvania, 44; in Delaware, 2; in Maryland, 3; in Virginia, 17; in North Carolina, 17; in South Carolina, 3; in Georgia, 3; in Alabama, 4; in Ohio, 52; in Kentucky, 11; in Tennessee, 13; in Indiana, 14; in Illinois, 9; in Mississippi, 3; in Louisiana, 2; in Missouri, 2; in Florida, 1; in Arkansas Territory, 1; in Michigan Territory, 2; in Lower Canada, 1; in North Western Territory, 1.

Fields of Labour.

Of these two hundred and fifty-six Missionaries, a large proportion are pastors or stated supplies. A small number have been commissioned as itinerants for limited periods, with a special view to the collection and organization of new congregations and churches, and about twenty have been employed in special agencies for the Board. A majority of these Agents have volunteered their services, for short periods of time, and, by their efforts, the auxiliaries and funds of the Board have been considerably increased.

Appointments and appropriations, and amount of labour performed.

The number of Missionaries and Agents, in commission at the date of our last report was 166; and the appointments since made are 90, making a total of 256 labourers who have been employed, in the course of the last year. The ordinary appropriation to each Missionary, as heretofore, has been \$100 a year. To some of our Missionaries a smaller sum than this has been appropriated, few have received more, and in no case, have the Board expended more than \$200 for the support of one Missionary a year. The amount of labour actually performed by all our Missionaries during the last year is equal to 154 years, and the average expense for each year's labour, including special agencies, the expenses of the office, and the publications of the Board, is about \$100. The whole number of congregations and Missionary districts supplied, is estimated at 400.

The Treasury.

The receipts of the Board since our last report, including a small balance then on hand, have been \$20,030 21. The expenditures during the same period have amounted to \$19,001 03, leaving a balance in the treasury of \$1,029 18. There is due the Treasurer for money borrowed, the sum of \$3,000, so that the treasury is actually overdrawn to the amount of \$1,970 82. In addition to this, the Board are already under engagements to their Missionaries for the coming year, to the amount of more than \$15,000.

Auxiliaries and Subscriptions.

Of Sessional Auxiliaries, and Annual Subscriptions to the Board, there has been during the past year a gradual and encouraging increase; but the number of the former, and the amount of the latter, are exceedingly small, either in comparison with the ability of our churches, or the wants of the destitute and perishing. The precise number of auxiliaries we are not able to report; it falls somewhat short, however, of six hundred, when, in the apprehension of your Board, it might, and indeed ought, to exceed a thousand. We utter not the language of dependency or censure, but we would excite the pastors of the churches to more vigorous and persevering efforts for the establishment of auxiliaries in their respective charges. We cannot but regard it as the sacred duty of every church in our connexion to form an auxiliary connexion with the Board, and of every communicating member to contribute something, annually, for the promotion of Domestic Missions. Let this obvious duty be faithfully performed, and the resources of your Board will be abundant.

Corresponding Executive Committees of Presbyteries.

The views of the Board respecting the importance and usefulness of such Committees in all the Presbyteries have been so fully expressed in former reports, and in their monthly publication, that they deem it unnecessary to say more at present on this subject, than simply to urge the speedy appointment of such Committees in Presbyteries where they do not exist; and, also, to remind Committees already organized, of the vast importance of a prompt and regular attention to the appropriate duties of their office, as defined in the appendix to this report. It affords great pleasure to the Board to state, that the number of Corresponding Executive Committees has been considerably increased during the last year, and that more than one half of all the Presbyteries in connexion with the Assembly have approved and adopted the general plan of operations which we have heretofore recommended to the Presbyteries and churches. The evidence thus afforded, that the Board enjoys the cordial approbation, confidence, prayers, and co-operation of the efficient judicatories of the Church, has served essentially to encourage their hearts and strengthen their hands, in the highly responsible work to which they have been called. Should the details of our successful operations during the last year, evince, that this confidence has not been altogether misplaced, we desire to unite with the Assembly in the devout exclamation, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory." From this brief and imperfect sketch of the plans and doings of the Board, we now turn with unmingled pleasure to the contemplation of the

Results of the Labours of our Missionaries.

It is to your Board a subject of deep regret, that they are utterly unable to present to the Assembly a full and precise statement of the beneficial effects of Mis-

sionary labour, as they have been experienced and exhibited by the many charitable and religious institutions of the day. They have repeatedly, explicitly, and solemnly enjoined it upon all their Missionaries to be prompt, and minute, and accurate in their reports on the various subjects which at present engross the attention, and enlist the energies of the Christian community; but they are pained to say, that a number of our Missionaries have failed to comply with the earnest wish of the Board on the subject, and hence the embarrassment which we now experience. We are gratified, however, to add that many of our Missionaries have carefully and promptly obeyed their instructions on this subject, and that we have been enabled, in consequence of the data with which they have furnished us, to form the following estimates, in which, if there be any error, we confidently believe it consists in undervaluing, rather than exaggerating the effects of Missionary labour.

Sabbath Schools, Catechetical and Bible Classes.

The number of Sabbath Schools reported by seventy-six Missionaries is two hundred and forty; and the whole number established by all our Missionaries, or under their general supervision, is estimated at not less than six hundred; the number of teachers at three thousand; and the number of scholars at twenty thousand. Sixty-six Missionaries have reported one hundred and twenty-one Catechetical and Bible Classes; and the whole number of classes is estimated at three thousand, and the learners at eight thousand.

A large majority of these Sabbath Schools are in the Valley of the Mississippi, and the most of them have been established within the last two years; and thus the pledge given by the Board to the American Sunday School Union, two years ago, has been redeemed.

Bible, Tract, Missionary, Education, and Temperance Societies.

The Missionaries of the Board have been carefully instructed, and frequently exhorted, to make vigorous and persevering efforts to establish, sustain, and encourage these and all other benevolent and religious institutions; and the reports which have been received on these subjects, afford the most gratifying proof of their fidelity and success. There are very few, if any, of the congregations served by our Missionaries, where such Societies are not now in successful operation. In the organization and enlargement of Temperance Societies, the success of most of our Missionaries has been truly encouraging. The number reported by sixty-eight Missionaries is ninety-two. The whole number of societies is estimated at three hundred and fifty, and the number of members at fifteen thousand.

In the gratuitous distribution of the sacred Scriptures, and religious Tracts, most of our Missionaries have been engaged, to the full extent of the time and resources at their command. Your Board have the pleasure to state, that their facilities for doing good by means of religious Tracts, have recently been much increased, by the very liberal donation from the American Tract Society, of one hundred and sixty-two dollars worth of Tracts to fifty-four of their Missionaries.

Churches organized, and Houses of Worship erected.

Seventeen Missionaries have reported twenty new churches organized; and twenty-two Missionaries have reported twenty-nine houses of worship erected on missionary ground.

Revivals of Religion, and additions to the Church.

The effect of a preached Gospel, and all other means of grace, which should be most earnestly sought, and most highly prized, is the glory of God in the sanctification of saints, and the conversion of sinners. This supremely desirable result of missionary labours has been more fully and extensively experienced in the congregations served by our Missionaries, during the last year, than ever before. In nearly fifty of these congregations, "times of refreshing from the presence of the Lord," have been experienced, and by these most gracious visitations, the hearts of the Missionaries have been cheered and strengthened; the saints have been revived; sinners have been convicted, and hopefully converted to God; and, to the feeble missionary churches, thus favoured of the Lord, more than one thousand members have been added; to many other churches, served by our Missionaries, in which, no unusual excitement has existed, there have been uncommonly large and encouraging accessions; and the whole number of additions, to all the churches under the care of the Missionaries, is estimated at not less than two thousand.

"This is the Lord's doing; it is marvellous in our eyes," and to the God of all grace, whose exclusive prerogative it is, by his Holy Spirit, to call sinners out of darkness, into his marvellous light, and to impart spiritual life and salvation, to those who are "dead in trespasses and sins," to *Him* be all the praise and glory forever,—and let all the people say, Amen.

Review and Conclusion.

When your Board reflect upon the magnitude of the enterprize in which they are engaged, upon the extent of the field yet to be occupied, and upon the undiminished and constantly increasing resources of the Presbyterian Church, they cannot but be humbled and afflicted, that, comparatively so little has hitherto been done, by that highly favoured portion of the household of faith, which they are called to serve, to furnish the perishing poor of our own country, with the bread of life, and the means of salvation. But, when they compare the present with the past, and mark the favourable changes, which have been effected in their own plan of operations, and the correspondent changes in the results of those operations,—when they remember, that, in the short space of four years, the Missionaries of the Board have been increased from thirty-one to more than two hundred and fifty, and its resources from twenty-four hundred dollars, to more than *twenty thousand*,—the amount of labour performed, from *eight* years, to upwards of a *hundred and fifty*,—and that it now enjoys the countenance and co-operation of more than *six hundred Sessional Auxiliaries*, and of *fifty-seven* Presbyteries, embracing nearly nine hundred ministers and fourteen hundred churches,—when they seriously contemplate these auspicious changes, they feel that they have abundant occasion for gratitude and thanksgiving, to that great and glorious Saviour, to whose gracious interposition and blessing, they are indebted for all their past and present prosperity. The gratitude of your Board is also increased, and their hearts are greatly encouraged, when they contemplate the *amount of good* which has been effected, in the course of these four years, by the establishment of three hundred Catechetical and Bible Classes; three hundred and fifty Temperance Societies; six hundred Sabbath Schools; a large number of Bible, Tract, Missionary, Education, and other benevolent associations; by the extensive and gratuitous distribution of the Sacred Scriptures, and religious Tracts; and, above all, by the hopeful conversion and addition to the visible Church of nearly *five thousand* precious souls. In view of these rich and invaluable fruits of their own humble efforts, and the self-denying labours and toils of the Missionaries, they have been enabled to employ, your Board cannot but feel, that the benediction of the Master has come upon themselves and their Missionaries, and that the "hundred fold" reward has already been bestowed. By past success they would be excited, and they would fain excite their brethren, also, to far more extended and vigorous efforts in future. To such efforts in the cause of Domestic Missions, all the friends of Zion are prompted by many and powerful motives. On the successful prosecution of this benevolent enterprize, in coming years, the welfare of our common country materially depends. Let the work of Domestic Missions be finally abandoned, and in less than half a century, this now happy land will contain an overwhelming population, not under the restraining influence of moral and religious principle, and in such an event, it requires not the gift of prophecy to foretell, the almost inevitable and speedy ruin of the civil, political and religious rights and liberties, which were purchased for us by the blood of our ancestors, and, which we now regard as inestimable and unalienable. By our love to our country, therefore, we should be urged onward in our work. A still more powerful motive to the Christian, is, the declarative glory of God, and the salvation of immortal souls, and with the results of missionary operations these are inseparably connected, as we have already seen. Who, then, that bears the name of patriot or Christian, will resist the claims of our holy cause, to his sympathies, his prayers, and his patronage?

Indifference in any man, but especially in professing Christians must be highly criminal, and persevering opposition must be fatal to the soul. Under the constraining influence of these solemn impressions, the Board would very respectfully and importunately urge upon the Assembly, and, through them, upon all the Synods, Presbyteries, and Sessions under their care, the imperious duty of promptly adopting, and vigorously prosecuting systematic and efficient measures for the furtherance of the cause of Domestic Missions.

The necessities of our country are great and pressing; and notwithstanding the successful efforts which have been by your Board, and by other Missionary in-

stitutions in the land, those necessities, instead of being fully supplied, are constantly increasing in consequence of the rapid increase of our population. More than three millions of our fellow citizens are supposed to be destitute of the preached Gospel, and such are the peculiar circumstances of the great majority of them, that they will certainly go down to the grave in their ignorance and guilt, unless they are furnished with the ministry of reconciliation, by means of missionary efforts. To the Church primarily, to the Church emphatically, the Lord Jesus Christ has committed the great and arduous work of evangelizing the world. To the called, sanctified, sacramental host of his own elect, He gave the sacred commission, "*Go ye!* into all the world, and preach the gospel to every creature." The duty prescribed is one of universal extent and obligation. It is solemnly enjoined upon every distinct section of the Church, upon every separate denomination of Christians, upon every officer of the Church, from the highest to the lowest, upon every private member, young and old, rich and poor, learned and illiterate. It is the conviction of your Board, and it is their earnest prayer that this conviction may soon be felt by every member in our communion, that all professing Christians, *by virtue of their union with the Church of Christ*, really belong to a called, consecrated, covenanted *missionary family* whose supreme aim and end are the *glory of God in the conversion* of the world. In accordance with these principles we have, heretofore, and would yet again, urge it as an object of primary importance, that the name of *every communicating member* in our connexion should be voluntarily enrolled as a member of a Sessional Auxiliary, and that all the judicatories of the Church, and especially Sessions and Presbyteries, should enter officially and systematically upon the great and hallowed work of Missions. In making these suggestions, we assume no authority, we impose no obligations, we prescribe no laws, we demand no tribute. Your Board are fully aware, and they rejoice in the fact, that the saints have been "*delivered from bondage*," and been brought into *liberty*, even the "*glorious liberty of the sons of God*." They do most cheerfully recognize, nay, glory in it as a fundamental principle of the Presbyterian Church, that Jesus Christ alone is Lord of the conscience. It is our earnest desire, however, to "*stir up*" the brethren, "*putting them in remembrance*" of obligations imposed, and duties prescribed by that Lord and Master whom they have promised in all things to obey. In the language of one of his inspired Apostles, we therefore say, "*What! know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God? and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's!*" By the love of Christ, then, and by regard for his authority, let all the churches be constrained to assist, not only by their prayers and counsel, but also by their combined efforts, and liberal contributions in the blessed and benevolent work of building "*the old waste places*;" then shall they be called, "*The repairers of the breach; the restorer of paths to dwell in.*"

By order of the Board,

JOSHUA T. RUSSELL,

Corresponding Secretary of the B. M. G. A.

PASTORAL LETTER.

We invite the attention of all our readers, and especially of our Missionaries, to the salutary, seasonable cautions, contained in the following letter, which, we are happy to say, was approved by the Assembly, with only one dissenting voice.

The General Assembly of the Presbyterian Church in the United States, to the Ministers and Churches under their care;

DEARLY BELOVED BRETHREN;

You will perceive by the narrative of the state of religion which we this year publish, that the God of all grace has been pleased, during the last year, to pour out more copiously of his blessed Spirit on the people of our denomination in this land, than perhaps in any period of equal extent, in former times. For this signal and ineffable benefit, we desire that you may unite with us, in ascribing humble and fervent thanksgiving to Him from whom we have received this transcendent mercy, and "*from whom cometh down every good and every perfect gift.*"

And suffer us to remind you, dear brethren, that one of the best and most acceptable expressions of gratitude to God for the unspeakable favor we have received, is, to be exceedingly careful not to abuse it. It is of more importance than we know how to express, that we should, together with much prayer for direction and aid from on high,

use all our influence and put forth our best efforts, to preserve the glorious revivals of religion with which we have been blessed, from all that mar their beauty and prevent their extension; and where any thing of an injurious tendency has already taken place, that we should labour to correct the evil as speedily as possible.

Let it not be supposed, however, that we would willingly say any thing that might encourage or countenance those who condemn all revivals of religion—condemn them because they may be attended by some errors and irregularities, which, it is readily admitted, ought to be deplored and avoided. Far, very far, be this from us. Those who cherish an aversion to revivals of religion, because they are accompanied by imperfections and are liable to abuse, should recollect that there is nothing with which the human powers and passions have to do, whatever be its general excellence, that is not open to the same objection. In revivals of religion in which there are confessedly some things to be lamented—as there was in the abuse of the miraculous gift of tongues in the primitive church of Corinth—there may still be numerous and sound conversions of sinners unto God: and “what is the chaff to the wheat, saith the Lord?” There remain in our land, and in our beloved church, many congregations, in which formality and a Laodicean spirit are mournfully prevalent. Little reason have they to felicitate themselves, that they are free from all the extravagancies which they censure in others, and which it is not denied do exist in certain places, and to a limited extent. Let them rather remember, that a congregation in which many souls are born into the kingdom of God, although some false pretensions to piety and some censurable practices appear, is on the whole, in a state infinitely preferable to that of a congregation in which hundreds are going quietly down to eternal perdition, and in which the wise virgins are slumbering and sleeping with the foolish. Let congregations of this latter description be exhorted to rouse themselves from their spiritual lethargy, make use of the means and efforts which God is wont to bless, and cry mightily to him, that they may partake in those gracious visitations with which others are so remarkably blessed and distinguished—partake of them, purified from all that is justly offensive either to God or man.

Having thus endeavoured to guard against a misconstruction of our purpose, we desire, with parental solicitude and affection, to caution and warn the ministers and churches of our communion, against some of the most common errors and improprieties, to which revivals of religion are exposed, and from which, we grieve to say, some of the congregations within our bounds cannot plead an entire exemption.

1. In a time of the revival of religion let it be remembered, that while all proper means are to be used to deepen and cherish serious impressions, and to awaken and alarm the sinfully secure, *an undue excitement should be carefully avoided*. Here is the fruitful source to which may be traced nearly all the abuses which so often mar, and deform, and bring into disrepute, the work of God, when sinners are awakened in clusters, and led to inquire with great anxiety what they must do to be saved. If, instead of distinguishing between deep, and genuine, and salutary convictions of sin, and the mere effusions of animal passions and nervous sensibility, the latter are encouraged and stimulated, as leading to a desirable issue, the most baneful effects are likely to ensue—effects, multifarious in appearance and character, but in all, deplorable and pernicious. Therefore,

2. We advise, that with tenderness, but yet with unshaken firmness, *all bodily agitations and noisy outcries*, especially in worshipping assemblies, be discouraged, and as far as possible prevented. Inculcate the truth that every appearance of this description is a weakness, or an error, which, so far from promising any thing beneficial, is likely to lead to the most disastrous results—so far from deserving to be cherished and applauded, is to be discountenanced and deprecated, and as speedily as may consist with Christian kindness and forbearance, entirely suppressed.

3. Guard against every species of *indecorum in social worship*—such, particularly, as is manifestly apparent, when several individuals pray, or exhort, or converse, at the same time. This is an irregularity pointedly rebuked and forbidden by the apostle Paul, in the xiv. chapter of his first epistle to the Corinthians; and his summary and repeated injunction is, “Let all things be done to edifying—Let all things be done decently and in order.” But besides the particular irregularity specified, we would dissuade our brethren in the ministry and the eldership of our churches, from introducing or countenancing any practice in their public religious assemblies which savours of ostentation, or which may have a tendency to ulterior evils, that they would themselves deprecate and seek to avoid. We designedly leave this as a general but important monition; the application of which to particular instances or cases, our brethren must judge of for themselves.

4. There may be, in a revival of religion, *an excess of social meetings and exercises*. That such meetings should be frequent in the time of a revival, we not only admit but recommend. Yet it ought not to be forgotten, that they may be carried to a hurtful ex-

extreme; and such an extreme they certainly reach, when they encroach, to any considerable extent, on the ordinary duties of life; or when they leave very little time to the thoughtful and inquiring for private meditation, self-reflection and examination, secret prayer, reading the Holy Scriptures, and other books of instruction, direction, and serious exhortation, which, as they have opportunity, they ought to peruse.

5. *Meetings of pious women by themselves*, for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle of the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach and exhort, or to lead in prayer, in public and promiscuous assemblies, is clearly forbidden to women in the Holy Oracles.

6. *Let not the settled order of churches be disturbed*. Let official elders be respected, and in the absence of pastors or other authorized ministers of the gospel, let the elders, or deacons, or other Christians of standing and experience, rather than young converts, take the lead in the social exercises of religion.

7. *Listen to no self-sent or irregular preachers*, whatever may be their pretensions to knowledge, piety, and zeal.

8. Let no doctrine, inconsistent with the sacred scriptures as explained and summarily taught in *the doctrinal standards of our church*, be promulged and favoured in any of our churches. That the word of God contained in the Old and New Testaments, is the only infallible rule of faith and practice, is a sacred principle which we steadfastly maintain. But when almost every description of persons who profess any regard to Christianity, are ready to declare their adherence to the same principle, it becomes indispensable for Christians who would walk together in the peace, and order, and comfort of the gospel, to state in what manner they understand the great truths of Divine revelation. This has been done by our church, in our Confession of Faith and Catechisms; and he who teaches any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject, and avoid.

9. *Let not apparent converts be hurried into the church*, and brought to the table of the Lord, without a careful examination; nor, ordinarily, without a suitable period of probation, by which the reality of their religion may be better judged of than it can be by any sudden indications, however plausible.

Nothing is more directly calculated to injure ultimately the cause of God and the credit of our holy religion, than *urging or permitting individuals to make a public profession of religion*, as soon as they have experienced some serious impressions, and flatter themselves that they have been renewed in the temper of their minds. All experience shows that such persons often and speedily dishonour the profession, and not unfrequently become open apostates, and sometimes avowed infidels. We know and admit, that after all possible care which the churches can take, instances of deception will occur; for it is the prerogative of God only to search the heart. But to use all proper means to preserve the purity of the church, and save religion from reproach, is a sacred duty, incumbent on all church officers: and it is a duty which, when faithfully performed, will, to a great extent, secure its object—the church will rarely be disgraced by self-deceived hypocrites, and eventual apostates. As well might men pretend that no care should be taken to preserve their health, because disease cannot always and certainly be avoided, as that no care should be taken to preserve a sound state of the visible church, because its members and its ministers do in some instances, and in despite of all precaution, become profligates and a public scandal. Let the church do its duty, and leave the event to God.

10. Finally—let *no measures for the promotion of religious revivals* be adopted, which are not sanctioned by some example, or precept, or fair and sober inference, drawn from the word of God. This is a safe general rule, applicable to numerous particular cases, which we have neither time nor inclination to specify. Some variety of opinion will exist, and may lawfully and properly be indulged, in regard to the measures which are best calculated to produce revivals, and to conduct them, where they exist, to a happy result. But we earnestly counsel, that for every measure contemplated, a warrant be carefully and impartially sought in God's unerring word. If such a warrant can be fairly made out, let the measure be adopted; but otherwise, let it be promptly abandoned; for it must be remembered that the Bible contains not only a *safe*, but a *complete* rule of duty.

Thus, beloved brethren, we have raised our warning voice, to caution you against certain things, by which those displays of God's special grace which we denominate *revivals of religion*, may be clouded and counteracted; and the incalculable benefits which might otherwise be derived from them, may be finally and irretrievably lost. Let us receive instruction from past times—let us for a moment turn away our attention from all that is now passing in our country, to what was witnessed in the days of

the celebrated evangelist Whitfield, and at a still later period, in the southwestern parts of our land.

In both these instances, there was certainly a most powerful and promising religious awakening; and for a time the happiest effects were experienced. Numerous conversions of a solid and lasting character took place and many and most desirable additions were made to the church of Christ. But through the subtlety of Satan, and the inflamed and misguided passions of men, doctrines were at length taught and measures adopted—with a view, as it was loudly proclaimed, to promote and extend the revivals—which were speedily followed by the most disastrous consequences. The Holy Spirit was grieved away; excesses which shocked all sober minds succeeded; every form of fanaticism and religious error appeared; soon the passions, which had been raised to their highest tone, subsided into apathy, and carelessness in regard to all religion; a season of the most lamentable spiritual declension and deadness followed; infidels multiplied, and infidelity proclaimed its triumphs; revivals of religion were reproached and ridiculed, and a deep prejudice against them was excited and fostered, which, in some places and in many minds, has not yet been removed.

It is, dear brethren, to prevent the recurrence of such evils as these, that with great solicitude for your welfare, we entreat you to be on your guard. Think not that vigilance, caution, and prayer, in relation to the abuse of revivals, is superfluous. Hear, on this subject, the eminent and justly venerated President Edwards. He remarks, that in a time of revival, the chief exertions of the great adversary will be likely to be made with the friends and promoters of the work, to drive them into such excesses and extravagances as shall ruin its credit, and ultimately bring all religion into disgrace. And in this his success will be rendered the more probable, if he can first persuade such persons, that they are in no danger on that side. It was "while men slept," that the enemy came and "sowed tares:" not while they were in a state of indifference, but while they were not watching against his devices. It is not while men are in a state of indifference, that the false conversions, represented by the tares, are brought in; but while men are asleep in a far different sense—while their passions are in such a state of excitement as blinds their minds to the danger. Then the great deceiver can work to the best advantage, both in promoting false conversions, and in leading into dangerous extremes those who are zealous promoters of the work.

Such is the monitory language, of at once the most powerful defender of revivals of religion, and the ablest corrector of their abuses, which our country has ever seen. Let us hear and regard his voice, uttered as it is in concert with the voices of men the most distinguished for wisdom, piety, and prudence, from the period of the protestant reformation to the present hour. Doing thus, and looking earnestly to our covenant-keeping God to crown our endeavours with success, it is scarcely too much to hope, that revivals of religion will spread throughout our whole land; and that their heavenly influence and lustre will continue and increase, till they mingle with the noon-tide splendour of the millennial day.

Signed by order of the Assembly,

JAMES HOGE, *Moderator*.

JUNE 1, 1832.

REPORTS OF MISSIONARIES.

VIRGINIA.

From Mr. A. O. B. Ogden, dated Gallipolis, Ohio, April 4, 1832.

From the above date you will perceive that I am at present about seventy miles from Charleston, the centre of my missionary operations, being providentially detained two or three weeks to supply with preaching the destitution which here prevails.

According to the directions contained in my commission, half of my labours are confined to Br. Calhorn's two congregations, and the remaining half equally divided among the inhabitants above and below the town. During the severity of the winter my operations were chiefly confined within the bounds of Br. C.'s

congregations, occupying at that time four different stations for preaching, the two extremes of which were eight miles distant, and present much encouragement for continued labour. The number of attendants has manifestly increased at every meeting, so much so that we have been under the necessity of procuring larger rooms for the accommodation of the people. There is also an increasing seriousness and solemnity at each of these stations; we have not, however, what is usually called a revival of religion, still there are some among the number who appear to feel the burden and evil of sin, and are, we hope, truly inquiring the way to Zion, with their faces thitherward. What is to be the result of these meetings, it is of course beyond

he power of man to say. That they may prove instrumental in the salvation of many souls shall continue to be our prayer.

Progress of the Sabbath School and Temperance Cause.

The cause of Sabbath Schools excites considerable interest in this section, and they are generally well sustained. I am making arrangements to get in operation two or three new ones in the course of a few days. Many more could be established in every section, and appear to be loudly called for, but for the want of suitable persons to superintend and prevent them from speedy dissolution I have deemed it expedient not to make the attempt.

The cause of Temperance is flourishing in Charleston; the principal part of the bar warmly espouse the cause, as do also the medical gentlemen and most of the influential citizens of the town.

At one of my stations above referred to, a small village recently started near the mouth of the Elk river, every man and woman in the place have joined the Temperance Society, with the exception of but one individual who could not deny himself his usual beverage, and was therefore under the necessity of leaving the place as no person would have any intercourse with him.

Br. Calhoun and myself have just closed a four days' meeting about fifty miles below Charleston. We made no test as to the state of feeling in the assembly, but have sufficient evidence to believe that the result was favourable from what was gathered as to the state of mind of those who sought opportunity to disclose their feelings to us, and receive instructions in the things pertaining to the kingdom.

An important Field of Labour.

I am now out on what may be termed an exploring tour, and have extended my visit into Ohio, as far as Gallipolis. It is a pleasant town on the banks of the Ohio, about four miles below the mouth of the Kenawha—contains from 800 to 1000 inhabitants—has a Presbyterian church, and also one of the Methodist, neither of which, however, have any regular preaching or preachers. It is a post of considerable importance, and should speedily be supplied with the stated ministrations of the Word of God. The Presbyterian society is an harmonious and pleasant body, and though weak as to pecuniary concerns, appear abundantly willing to do all in their power for the support of the gospel. I preached twice to them, and am obliged to leave them in their destitution to supply other

engagements. I find Point Pleasant four miles above Gallipolis, at the mouth of the Kenawha, a point of considerable interest, with a population of more than 200, and almost entirely destitute of preaching, and nearly deserted even by our Methodist brethren. I have been preaching there several times to large and increasing assemblies. I have hope that much good might be effected there by the regular preaching of the gospel. There is not in the town a single male communicant of any denomination, but one female communicant of the Presbyterian church, one of the Methodist, and one of Baptist. Truly the call for missionary labour in this region is loud and urgent; may the Lord raise up and send forth labourers to gather in this spiritual harvest which appears to be extensively ripening.

NORTH CAROLINA.

From Rev. D. L. RUSSELL, dated Philadelphia, May 2d, 1832.

My last report was dated Chapel Hill, N. C., Dec. 20, 1831. I continued labouring at New Hope and vicinity, till the 3d or 4th of Jan. 1832, and then visited Fayetteville to attend a four days' meeting, and continued labouring there about two months. There was an interesting state of things in Fayetteville the whole time. There were forty persons received into the church on examination, and a number of others professed to have passed from death unto life. At the earnest solicitation of the Wilmington church, I then started for that place, but was detained by high water eight or ten days, which time I spent in labouring in connexion with the Rev. A. M'Iver, in Sampson county, but being still urged to visit Wilmington on account of the interesting state of things said to exist in the church, I went on there. On arriving, I found that the revival had entirely given place to an excitement of a very different character, growing out of the course the Episcopalians had pursued towards the Presbyterian church. Although it seemed as if it were almost a hopeless case, the attempt was made to draw the attention of the people to the great concerns of eternity. We had a number of prayer meetings, which were not without interest. The attention of a number of young men seemed to be arrested, and perhaps some good impressions were produced. I had been about a week at Wilmington, when a messenger arrived from Newbern, urging me to go immediately with him. He had travelled 140 miles for no other purpose. His letters from the Rev. Mr. Hurd stated, that an

interesting work of grace had commenced, and that his health was so delicate and feeble that he must have help. After consulting with the Rev. Mr. Hunt, pastor at Wilmington, we concluded it was my duty to go. After two or three days hard travelling, I arrived at Newbern. I found there had been an interesting state of things in the congregation, but things had just come to a crisis, such as often exists where feeling had been prettily strong, and meetings pretty numerous. It was a trying time; some of the meetings must be dropped, and yet there was danger that a check would be given to the work. The Lord seemed to bless our efforts, and a number of hopeful conversions took place, and new cases of conviction occurred; and on the whole, I had reason to feel, that when I left Newbern, the state of things was more encouraging than when I arrived there.

From Mr. J. S. M'CUTCHEM, dated New Hope, Orange co. N. C. March 31, 1832.

My labours at New Hope commenced November 8, 1831. Until the 1st of January, I laboured in connexion with brother D. L. Russell, who came to the neighbourhood a few days earlier. We found the church in a condition almost *hopeless*. There were twenty-five members, some very old—some living out of the neighbourhood—all very inactive—in a word, the church was more a *name* than a *reality*. Notwithstanding the dryness and coldness of the place, we have seen “the desert rejoice and blossom as the rose.” The word of the Lord took immediate effect. Almost the whole neighbourhood was impressed at the very commencement of our labours. We visited and preached almost incessantly. We had a four days’ meeting, including the third Sabbath in December. Forty-one were then added to the church. Since the 1st of January I have laboured alone. Eleven have been added on examination, and one on certificate—making fifty-three added since we came here; whole number now in communion seventy-eight. Besides these, a number more have professed a hope in Christ—the number I cannot give.

To those accustomed to extensive revivals in large congregations, this will appear a small work—but considering the size of the congregation it is a work of no small importance *here*. The congregation is small. The house of worship, which is filled in fair weather, probably contains about 200 persons.

The surrounding desolation is very great. This is the only church in this region of country of about eight by fifteen

miles—of dense population—more than one-half of whom are very rarely at preaching any where. I suppose some of them, now grown old, probably never heard a sermon in their lives—some of them are at considerable distance from the church, which is within three miles of one end of the region above mentioned. I have seen some who knew nothing at all of a *Saviour* having appeared.

I think the field in some respects tolerably promising, if a man can be kept in it who will never tire either in visiting or preaching. There is a multitude of unconverted souls who may *obey the truth*.

Monthly concert—a thing before unheard of here, has been kept up regularly since we have been here. Monthly tract distribution has been commenced. A Sabbath school has been organized, which promises to do well. A Bible class has been formed—both *promising and respectable for number*. A flourishing temperance society was formed before we came to the neighbourhood, it now has 135 members. Its good effects here are very manifest. There are a few opposers.

From Rev. S. HURN, dated Newbern, April 4, 1832.

I came here in November. I found the church cold, and the congregation small. I preached “repentance towards God, and faith towards the Lord Jesus Christ,” at the same time encouraging christians to pray for and to expect immediate results from the efforts made. Some increase of faith and fervor on the part of the church, and some seriousness among the impenitent, were exhibited. A protracted meeting was held, commencing the 1st of March, and continuing six days. The Holy Spirit attended the truths preached—sinners were brought to repentance and submission to Christ. Mr. Dickey and Mr. Chase were with me. After the close of the meeting, no abatement of interest appeared; the seriousness extended; and conversations, occurring frequently, gave us encouragement to labour and to pray. Meetings have been held almost every night, and frequently also in the morning at nine o’clock.

Mr. Russell came to our assistance about two weeks ago; he left us to-day.

Twenty-four persons have been admitted to the church on examination, about one-half of whom are men. That is to us a peculiar blessing, since there were before but very few male members in the church.

Two others are propounded for admission. Several more have professed conversion, and several are deeply interested in divine things.

KENTUCKY.

From Mr. R. H. LILLY, dated Tompkinsville, Ky., April 5, 1832.

A short visit to the Destitute; and the formation of Sabbath Schools in the Desert.

I organized a Sabbath school in the village soon after I came here, (Tompkinsville, Monroe co. Ky.) Many prophesied it would fall through; most were indifferent, and some made silly objections. One who opposed at first, now sends his children; most of the indifferent have become friends, and the best friends of the school are encouraged to go on. There are now more than 40 scholars—some of them have made great progress for the time—are very sprightly, and quite in love with the school. In fact, the school is becoming very popular, and I have no doubt, that when the weather becomes warm, and our church is finished, we will have 70 or 80 scholars. No arrangements have yet been made for the instruction of the coloured people, although some of them have expressed great anxiety to learn.

A Bible class has also been formed, which meets in the afternoon of the Sabbath. It was designed to embrace all the persons in the village and neighbourhood who can read fluently, and do not come to Sabbath school. In this, however, we have been baffled as yet. Satan puffs up the people with pride, and makes them ashamed to read the Bible, lest they should display their ignorance of it. The class consists of about 20, and embraces some of the most intelligent and respectable citizens. I have attended it but once, that was when it was formed. The principal difficulty is the want of a person qualified to conduct it. A man in whose piety the people put confidence, and whose acquaintance with the Bible enables him to interest and profit the class.

The monthly concert for missions had been observed before my coming. At the meeting last night, it was agreed to take up a collection hereafter to be appropriated to the A. B. C. F. M. till we shall have a Board of Foreign Missions in our own church.

We have also established the monthly concert for Sabbath schools, and a regular weekly meeting on each Wednesday evening.

The next Sabbath school was organized

on Lime Creek, on the edge of Tennessee eight miles south of this. The people in that neighbourhood are almost all Unitarians in sentiment. At the meeting to deliver an address previous to forming the school, all the congregation (and it was respectable in size) were Unitarians except two; a coloured man who ranks as a Methodist preacher, and a white man formerly in that connexion, who can neither read nor write. The commencement of the school under other circumstances would not have been auspicious; it began with ten scholars—seven reading in the Bible, and three learning to read. One of the readers was formerly a Unitarian preacher; two of the others (those learning to read) were men of families—one at least 35, and the other 50 years of age.

The next school was five or six miles north of this; the majority of the people there were Unitarians. The Lord wonderfully inclined their hearts to favour the school—it commenced with 29, 20 of whom were reading in the Bible. Every one seemed to be pleased with it from the beginning. The superintendent is a Cumberland Presbyterian, who knows something about the business. Among those who are learning to read, is a woman who brought two small children with her; the first day her husband took care of them whilst she was in the class. She told me that I had "put her in a mighty notion of learning;" alluding to the address at the preparatory meeting. The young people seemed to take very great interest in it. One very genteel and interesting young man had a new quarto Bible. In answer to a question relating to the Old Testament, he remarked that he had never read twenty chapters in it in his life. I have been here six weeks to-day, and after considerable inquiry, have heard of only one or two young persons who have ever read through the Bible. This school bids fair to do remarkably well. May the blessing of the Lord rest on it.

Last Sabbath I organized two schools; one over the Cumberland river, in the Turkey Neck Bend, about twelve miles east of this. Here there are some Calvinistic Baptists, who are enlisted in the cause. The Lord has excited in the hearts of some of them a deep interest in the school, and it bids fair to do well; it commenced with 27, 19 or 20 of whom are reading in the Bible. Brother Lawrence was the only Presbyterian preacher ever in this Bend before myself.

The other school was on this side of the river, about fourteen miles nearly east. The people are all Unitarians. Never did I see a religious assembly man-

ifest so little solemnity. They whispered, and laughed, and talked all the time of organizing the school; it began with nine who are reading in the Bible. None would come forward and learn to read. If ever it does any good, truly all the glory must be given to the Lord.

From the Rev. SYLVESTER SCOTEL, dated Lawrenceburg, Ind. Feb. 6, 1832.

In the Bible, tract, and missionary cause we have laboured, but not with great success. Let be said, however, to the praise of God, that we have been enabled to supply nearly four townships with the Scriptures, leaving only a fragment connected with my charge, while preparations for completing this also are now being made.

Our eleven Sunday schools are making encouraging progress in divine knowledge. Two of the children have lately learned to sing "Hosanna to the son of David," while others of the 500 who attend, are becoming enriched with the treasures of heavenly wisdom.

Consolations of a Missionary in the West.

But it is a singular comfort that my dear people feel an increased love of the gospel. They show this at Lawrenceburg by wading through great discouragements to erect a house of worship; at Harrison by the purchase of a convenient parsonage; and at all the places by vigorous, self-denying efforts to secure to themselves the means of salvation with double frequency, after the present year. To carry this favourable measure, the people have divided the field, leaving two churches in either part—have raised a liberal subscription in each, and have, at the late meeting of presbytery, applied to your Board for a brother "to take part of this ministry with us," viz. at Lawrenceburg, and "Elizabeth and Berea." The meeting at which this measure was adopted, was altogether interesting to your missionary. It was composed principally of elders and trustees, who within two years past have been inducted into office, and that in churches which two years since had no existence. When, therefore, these elders and trustees, as representatives of churches which now contain 140 members, agreed with their Harrison brethren to divide the field and attempt sustaining two missionaries instead of one; your servant could not but feel the richness of the divine blessing on his poor instrumentality.

One thing was among this company whom I seldom see without emotion. He was a blaspheming Universalist; given to swearing, sabbath-breaking, and other

iniquities common to those who believe that virtue and vice share at last substantially the same reward. But the Lord heard the prayer of his people, and the Universalist became a believer; the swearer reverent; and the Sabbath-breaker devout. He now sits at the Saviour's feet and bathes them as with tears. He is one of those broken men whose iniquities appear ever before him, and his secret sins in the light of Jehovah's countenance. Still he enjoys peace of conscience, and has, I trust, a heart for every good work. May the Lord "preserve him through faith unto eternal salvation," and enable him in heaven to be a still richer trophy of grace than he now appears to our astonished eyes.

On the whole, dear brother, I believe it "good for me to be here"—in this country and in this field. I thank my Master and your Board for sending me here; and while it may please that Master to continue me, I beseech your prayers that I may "trust in the Lord and do good."

ILLINOIS.

From Mr. ISAAC BENNET, dated Gilead, Ill., April 5, 1832.

I was not a little encouraged at my arrival here to find that *all things* were going on *very* well in this infant church, though it has been almost destitute of preaching for near six months. Yea, and till my arrival, I knew not but that their destitution was entire; but it added much to my satisfaction to find that a new missionary brother (Mr. Ewing) had arrived and favoured the brethren of this place with three or four sermons, who received him with a cordial welcome; and I hope that he will feel it his duty to take this church for a time under his wing. We do rejoice, dear sir, and I trust that we are truly thankful that the long wished for, and much expected missionary has come at last to our assistance, and also that a fellow labourer, (as it is reported,) has come out under your Board, to lighten the burden of brother Spilman, an almost worn-out missionary, as he appeared, the last time I saw him. The brethren here inform me that with the labour of two or three days their church edifice will be prepared to be raised, which would have been up before this period, if the severity of the winter had not retarded the progress of the work.

As it respects the state of things within my own definite bounds, (the two Embarras churches,) I would only remark that there has no material change occurred since my last. Our congregations have increased with the opening spring, and the

members of the upper one (New Bethel) seem to be coming up with renewed energy to the help of the Lord; yea, and even the severity of the winter past, has not much prevented them from proceeding in the erection of their meeting house, which they expect to have so far completed against the last of the present month, at to accommodate the congregation.

From the Rev. JOHN MONTGOMERY, dated Jonesboro, Ill. April 2, 1832.

After a journey of three weeks, and over a space of not less than five hundred miles, I crossed the Mississippi into this state on the 10th January, 1832. And as you are already informed, commenced immediately labouring in this country. The majority of the inhabitants of this country are of German descent, and the professors among them belong either to the Dutch Presbyterian, or Lutheran church. They have two meeting houses, about eight miles apart, and are expecting to erect another in a different quarter of the country. There are people sufficient to form respectable congregations at each of these places, and Presbyterians and Lutherans are so mixed together, that all distinction between them will be soon entirely done away. They have had occasional supplies from both of those denominations, but have never had a settled pastor among them. When I arrived, they remarked that they were destitute, and had no prospect of a supply from their own synod. After hearing me preach, and learning that I was a Presbyterian, they expressed a strong desire that I should return to them, and after consulting with brother Spilman, I was induced to think that it was my duty to do so.

LOUISIANA.

From Mr. J. M. HARRIS, dated New Orleans, March 20, 1832.

A new Presbyterian Church organized in New Orleans.

The city of New Orleans is an interesting spot. Whilst to the adventurer it presents the glittering inducements of wealth, it opens to the christian a field of usefulness surpassed by none within the limits of our land. The heart is saddened in view of its past history and present situation, but the bow of promise is visible, whose colours are gradually becoming more distinct and vivid. Hope brightens. But our joy is mingled with trembling. Fourteen years since, when Sylvester Larned stood upon this watch-

tower of Zion, the people of God said one to another, "the day dawneth;" and faith could almost hear the command, "Arise, shine, for thy light is come." But many a fond hope was buried in the grave of Larned. The church, which then seemed to approach so near the borders of the promised land, is yet in the desert. But the "hope of Israel" hath walked with her, and his presence in her front is now more visible than ever before.

The unhappy state of things which for some time past has existed in this section of the Presbyterian church is too well known to your Board, and to northern Christians generally, to require a minute statement. The object of my mission was to preach to those individuals who have separated themselves from the First church. The difficulties which I had apprehended in the execution of my commission have not presented themselves; "the crooked places have been made straight, and the rough places, plain." A new Presbyterian church has been organized, consisting of fourteen members, of whom two are elders. This number will be increased, when several persons desirous of becoming attached to it, shall have obtained letters of dismission from northern churches. But although the number of actual members be small, our audiences are comparatively large. To the kindness of a Baptist gentlemen we are indebted for the use of a building not heretofore occupied regularly by any minister of his persuasion. The Rev. Mr. Hurley of that denomination has just arrived. How far his presence may effect previous arrangements, I am unable to say.

Twenty-two thousand dollars raised for erecting a New Church.

The effort to erect a new Presbyterian church, which originated a few months since, has, under God, been crowned with success. A sum exceeding \$22,000 has been collected, and measures taken to proceed forthwith in the work. The Lord has stood by his people this winter. "Out of weakness they have been made strong;" their hearts are encouraged, and his name glorified.

Our Sabbath school is under the superintendence of a gentlemen from New York, whose experience, activity, and devotedness, qualify him admirably for the station. Fifteen teachers, and one hundred and seventy scholars are on its rolls; but the operation of local causes prevents the regular attendance of even one-half of this number.

As the church has been but recently organized, auxiliary missionary and ed-

ucation societies have not yet been formed. This duty shall receive immediate attention. During a recent visit of Rev. Mr. Lapsley, an agent of the Assembly's Board of Education, a pledge was given by several individuals, that an auxiliary, on its formation, should become responsible for the support of one youth.

A Bible class has been commenced, comprising about thirty members. A weekly prayer meeting is also regularly held.

Treasurer reports \$95 69 as the balance on hand of money collected at monthly concert.

Deeply do I regret that no mention can be made of wonderful workings of the Spirit amongst us. But our prayer to God is, that the "troubled times" of the church in this place may soon be succeeded by the glorious display of his grace. A great work remains to be accomplished. The gloomy mantle of superstition is cast over one-half of this vast city. The fluctuating character of a great part of the population is adverse to steadiness of effort. Temporary sojourners feel none of those restraints which, in the absence of moral principle, make them orderly citizens at home. The business of the whole year is crowded into a few months, and pursued with an integrity highly unfavourable to the interests of piety. These, combined with other causes arising out of the peculiar circumstances of the place, oppose the progress of religious improvement. But in the Lord be our trust—the battle is his—and victory too. Oh that Christians to the north would pray for New Orleans. A great and effectual door of usefulness is opened here. Shall it not be occupied? The city of New Orleans is the great centre of influence in the Valley of the Mississippi. The gospel preached here, as at Jerusalem on a fast-day, is borne to the most distant parts of the country. But, alas! thousands come and depart without hearing the "glad tidings." Brethren, pray for us. Send more labourers into this important section of the Lord's vineyard. The efforts of God's children must be greatly increased to meet the spiritual wants of this people. Let but these streams be purified by the healing leaves of the tree of life, and as they flow hence in their numerous channels, they will bring salvation to many a dwelling, and joy to many a heart.

APPOINTMENTS.

Rev. Asa Brooks, for one year, to Clarksburg and French Creek, Va.

Rev. Richard Wynkoop, for one year, to Yorktown and vicinity, N. Y.

Mr. John M'Nair, for one year, to Sugar Grove and Brokenstraw, Pa.

Rev. Asa Lyman, for one year, to Chicago and vicinity, Ill.

Rev. Wm. W. Martin, for one year, to Princeton and vicinity, Ill.

Rev. Wm. Neill, D. D., for one year, to Germantown, Pa.

Mr. Oscar Harris, for three months, to the Presbytery of Susquehanna, under the Cor. Ex. Committee.

Rev. Samuel Wilson, for one year, to Tompkinsville, Ky.

RE-APPOINTMENTS.

Rev. J. H. Logan, for one year, to Augusta and vicinity, Ky.

Rev. Peter Monfort, for one year, to Fort Finley, Hancock co. Ohio.

Rev. L. Brooks, for one year, to Covington, Genesee co. N. Y.

Rev. Matthew Harrison, for one year, to Scott, Courtland co. N. Y.

Mr. Robert Bryson, for six months, to Berwick, Bloomsburg, and Briar Creek, Pa.

Rev. I. Kellar, for one year, to Williamsport and vicinity, Md.

Rev. D. L. Russell, Missionary Agent, for New York, New Jersey, and Pennsylvania.

Rev. J. William Blythe, General Agent, for Ohio, Indiana, Illinois, Missouri, and Michigan Territory.

Rev. S. H. Crane, General Agent, for Kentucky, Tennessee, Alabama, Mississippi, and Louisiana.

Rev. Alvan Coe, for six months, in the vicinity of St. Clair Lake, Mich. Ter.

Rev. J. Witherspoon, for one year, Missionary Agent, in North Carolina.

LETTERS RECEIVED

From June 1st to the 29th, 1832.

M'K. Williamson, Pa. W. Wallace. O. Messrs. Cunningham & Williams, Pa. A. Lyman, N. Y. A. Coe, Mic. Ter. J. F. Price, Ky. Elders, Princeton, Ind. J. W. Blythe, Pa. S. J. Miller. O. W. S. Potts, Pa. J. Dyke, Tenn. S. H. M'Nutt, Ind. J. Kerr, Va. A. Torrance, O. R. Sears, Mic. Ter. J. W. Nicholson, Pa. Ex. Com. Muhlenburg Presbytery. A. Ewing, Ill. W. D. Jones, Ky. W. Jones, O. Elders, Millersburg, O. S. Gazley, O. E. H. Cox, Ind. E. H. Stratton, N. Y. Elders, East Hopewell, O. L. Tremper, Va. M. H. Goshen, Va. J. Glenn, Pa. N. Murray, Pa. 2. E. Cope, Ky. N. Harned, Md. J. L. Edgerton, N. Y. J. C. Harrison, Ky. C. Beers, N. Y. G. Colton, N. Y. T. Barr, O. R. Brown, N. J. J. Rankin, N. C.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 22d May, to the 27th June of 1832.

<i>Ashpole Church</i> , from Daniel M'Queen, per Dr. Green,	-	-	-	1 00
<i>Alenonce Church</i> , N. C. Aux. soc. per Rev. Dr. M'Pheeters,	-	-	-	12 06
<i>Belhel Cong. Allegheny co. Pa.</i> per S. Thompson, treas,	-	-	-	40 62
<i>Bedford, N. Y.</i> Female M. soc. per Dr. Green,	-	-	-	65 81
" col. in Bible class,	"	-	-	5 61
" col. at Mon. Con.	"	-	-	7 58
<i>Buffalo Church</i> , N. C. Aux. soc. per Rev. D. M'Pheeters,	-	-	-	20 50
<i>Bedford Presbytery</i> , Rev. S. Saunders. per J. Snowden,	-	-	-	40 83
<i>Bethberie Church</i> , Tenn. T. Hall, per F. W. Porter,	-	-	-	5 00
<i>Charter's Cong. Pa.</i> per S. Thompson, treas.	-	-	-	7 00
<i>Cherokee Church</i> , O. don. W. Scott, per Rev. S. H. Crane,	-	-	-	1 00
<i>Cincinnati, Ohio</i> , of the Cor. Ex. Com. per H. B. Fink, treas.	-	-	-	200 00
<i>Chatham, N. J.</i> don. from Rev. J. M. Ogden,	-	-	-	19 23
<i>Concord Church</i> , Ky. Aux. soc. per Rev. R. A. Lapsley,	-	-	-	3 00
<i>Cambridge, Guernsey co. Ohio</i> , col. per Rev. W. Wallace,	-	-	-	4 88
<i>Champlain Presbytery</i> , per Rev. A. Parmelee, per J. Snowden,	-	-	-	35 81
<i>Cincinnati, Ohio</i> , Cor. Ex. Com. per Rev. L. G. Gaines,	-	-	-	50 00
<i>Constable, N. Y.</i> don. per J. L. Edgerton,	-	-	-	50
<i>Cape May</i> , Auxiliary society,	-	-	-	10 00
<i>Derry Cong. Col. co. Pa.</i> per R. M'Cay,	-	-	-	3 75
<i>Erie, Pa.</i> Aux. soc. per Rev. W. Bushnell, treas.	-	-	-	27 50
<i>Ellensburg, N. Y.</i> don. per Rev. J. L. Edgerton,	-	-	-	1 00
<i>Fairfield M. Co.</i> Male and Fem. Benov. soc. per Rev. W. Bushnell, treas.	-	-	-	9 06
<i>Faggs Manor</i> , donations,	-	-	-	14 50
<i>Frankford, Sussex co. N. J.</i> a few individuals, per. Rev. N. Conkling,	-	-	-	5 00
<i>Flemington, N. J.</i> Cong. per Rev. J. F. Clark,	-	-	-	8 00
<i>Great Connewago Cong.</i> per Dr. Cathcart,	-	-	-	3 00
<i>Great Island Cong. Lycoming co. Pa.</i> per Rev. Mr. Grier,	-	-	-	35 00
<i>Genesee Presbytery</i> , per Rev. Mr. Crawford,	-	-	-	1 00
<i>Granville Co. N. C.</i> don. Miss M. Smith,	-	-	-	5 00
<i>Georgetown, Beaver co. O.</i> per Rev. Dr. Wilson,	-	-	-	4 62
<i>Georges Creek, Pa.</i> Aux. soc. J. W. Nicholson, treas. per Rev. R. Brown,	-	-	-	7 25
<i>Germantown, Pa.</i> Mon. Con. col. per Dr. Neill,	-	-	-	2 81
<i>Huntingdon Presbytery, Pa.</i> per Mr. E. Banks,	-	-	-	28 50
<i>Hackettstown, N. J.</i> Presbytery of Newton, per Rev. J. Campbell,	-	-	-	45 00
<i>Head of Christian and White Clay Creek</i> , per Rev. A. K. Russell,	-	-	-	46 77
<i>High Bridge Church, Rock Bridge co. Va.</i> Aux. soc. per Rev. A. Converse,	-	-	-	10 50
<i>Hillsboro', N. C.</i> col. at Synod, per Dr. M'Pheeters,	-	-	-	30 00
Thank offering, New Year's day per do.	-	-	-	14 00
<i>Halifax, Va.</i> don. from a lady, per do.	-	-	-	1 50
<i>Hillsboro' N. C.</i> col. at mon. con. per do.	-	-	-	20 00
<i>Hawfield, N. C.</i> aux. per do.	-	-	-	14 05
<i>Johnstown, Montgomery co. N. Y.</i> don. from Rev. Dr. Hosack per Rev. Dr. Brownlee,	-	-	-	5 00
Mon. con. col. per Rev. Mr. Mair, per Dr. Brownlee,	-	-	-	6 30
<i>Longsrun Cong. Pa.</i> per S. Thompson, treas.	-	-	-	26 75
<i>Lexington Presbytery, Va.</i> don. from a Rev. and lady, per Rev. A. Converse,	-	-	-	5 00
<i>Long Island Presbytery</i> , united con. of Middletown and South Haven, col. in April, 1832, per E. King,	-	-	-	10 87
<i>Louisville, Ky.</i> don. from Rev. J. F. Price,	-	-	-	7 50
<i>Lewistown, Pa.</i> cong. per James Agnew,	-	-	-	6 00
<i>Mingo Creek</i> , per S. Thompson, treas.	-	-	-	32 75
<i>Mckensburg co. Va.</i> Mrs. S. Jiggetts, per Rev. A. Converse,	-	-	-	5 00
<i>Middle Ridge Cong.</i> per Dr. Cathcart,	-	-	-	5 12
<i>Mouth of Juniata Cong.</i> per do.	-	-	-	8 13
<i>Maysville, Ky.</i> don. from Mr. Hodge, per Rev. S. H. Crane,	-	-	-	1 00
<i>Montgomery co. Md.</i> don. Mrs. Julia Leyle, per J. J. Graff,	-	-	-	2 00
<i>Morgantown, Va.</i> Gleaning soc. per Rev. R. Brown,	-	-	-	5 00
<i>North East, Erie co. Pa.</i> Aux. soc. per Rev. W. Bushnell, treas.	-	-	-	37 50
<i>New York, S. Boyd</i> , Esq. subscription	-	-	-	50 00
" Wall street congregation, additional,	-	-	-	16 00
<i>Northmoreland Pa. Cong.</i> per Rev. N. Murray,	-	-	-	1 52
<i>New Hope, N. C.</i> Aux. soc. per Rev. Dr. M'Pheeters,	-	-	-	3 50

<i>New Brunswick, N. J.</i> col. and dons. per Rev. J. Kennedy,	-	-	34 00
<i>Ohio Presbytery</i> , per Mr. Herriot,	-	-	50
<i>Pittsburgh</i> , don. Mr. A. Miller, per S. Thomson, treas.	-	-	2 00
<i>Pencader Cong.</i> per Rev. S. Bell,	-	-	32 51
<i>Princeton, N. J.</i> Auxiliary Society,	-	-	25 00
<i>Presbytery of New Brunswick</i> , per Rev. G. S. Woodhull,	-	-	19 25
<i>Pequa, Pa.</i> don. per Ann Patton,	-	-	2 00
<i>Park Valley Cong.</i> per Dr. Cathcart,	-	-	18 38
<i>Pequa, Pa.</i> col. com. season, per A. Caldwell,	-	-	1 84
<i>Poundridge</i> don. from Mrs. B. Hunt, per Dr. Green,	-	-	10 00
<i>Penn. Run, Ky.</i> Aux. soc. per Rev. J. F. Price,	-	-	3 50
<i>Presbytery of Albany</i> , per J. Sherman, per J. Snowden,	-	-	17 00
<i>Paint Lick Church, Ky.</i> Aux. Rev. J. C. Barnes,	-	-	5 00
<i>Presbytery of Vincennes, Ind.</i> per Rev. I. Reed,	-	-	18 00
<i>Philadelphia</i> , Collection at Annual Sermon,	-	-	38 14
Eighth Presbyterian church, donations and collections, per			
H. M'Keen,	-	-	50 00
Female Auxiliary, Sixth Pres. Ch. per Rev. S. G. Winchester,	-	-	42 50
Annual of subscription of J. McAlpin,	-	-	100 00
Donation of W. F. Geddes,	-	-	3 52
do from a lady,	-	-	3 00
Subscription of John Horner, 1831, and 1832,	-	-	100 00
<i>Raccoon Congregation</i> , per S. Thompson, Tr.	-	-	8 00
<i>Rochester, N. Y.</i> donation of Gen. J. Gould, per L. Ward, Jr.	-	-	5 00
<i>Red Bluffs Church, N. C.</i> per A. McRae,	-	-	5 00
<i>Robinson Co. N. C.</i> donation A. McCullum, per do.	-	-	5 00
<i>Richmond Co. N. C.</i> congregation of Laurel Hill, per Rev. C. McIver,	-	-	13 50
Donation of J. M'Donald, per do.	-	-	5 00
<i>Robeson, Co. N. C.</i> congregation of Centre, per do.	-	-	18 00
Donation of A. Sutherland, do.	-	-	5 00
St. Pauls church, do.	-	-	2 75
<i>Rockbridge, Ch. Ky.</i> Aux. Rev. A. Lapsley,	-	-	8 00
<i>Rockville, Md.</i> John Mines, family donation, per J. J. Graff,	-	-	8 00
<i>Springfield</i> , Portage co. congregation, per Rev. J. D. Hughes,	-	-	5 50
<i>Susquehanna Presbytery</i> , per W. Jessup, Tr. viz.; Silver Lake, 9 25; Warren,	-	-	
6 25; Wyalusing, 7; Wilkesbarre and Kingston, 48;	-	-	
Braintree, 2; Wysox, 10; Great Bend, 4 50; Silver	-	-	
Lake, 7 50; Gibson, 5 08; Towanda, 6; Conklin,	-	-	
5 12; Orwell, 10; Presbytery col. 9 73,	-	-	130 42
<i>Salem Cong. Mercer co. Pa.</i> Aux. Rev. W. Bushnell, treas.	-	-	3 20
<i>Springfield, Erie, co. Pa.</i> Aux. do	-	-	3 00
<i>St. George</i> , per Rev. J. C. How,	-	-	24 53
<i>Shelter Island, N. Y.</i> col. per A. Fuller,	-	-	1 50
<i>St. George, Del.</i> col. per Rev. W. F. Houston,	-	-	2 00
<i>Shermans Creek Cong.</i> Dr. Cathcart,	-	-	10 00
<i>Somerset, Pa. Cong.</i> per S. H. Terry,	-	-	5 00
<i>Salem Cong.</i> per H. Graff,	-	-	16 00
<i>Steubenville Pres.</i> col. of ministers,	-	-	20 00
<i>Smith's Farm, Md.</i> don. A. Smith, per Rev. R. Brown,	-	-	1 00
<i>Union, Colerain T. Lancaster co.</i> per Rev. A. G. Morrison,	-	-	19 00
<i>Upper Octorara, Aux.</i> ad. Rev. J. Latta,	-	-	9 00
<i>Williamsport Pa. Cong.</i> per S. Thompson, treas.	-	-	29 50
<i>Walnut Hill, O.</i> don. from E. Kemper, per S. H. Crane,	-	-	5 00
<i>Winchester, Ky.</i> don. from J. B. Barr, per Rev. Dr. Blythe,	-	-	5 00
<i>Washingtonville, Pa.</i> Don. Mrs. M. M'Cav, per Rev. Mr. Grier,	-	-	5 00
<i>Wheatland, Monroe co. N. N.</i> Mon. Con. Col. per L. Ward, Jr.	-	-	11 90
<i>West Union Cong.</i> Col. per H. Graff,	-	-	17 03
<i>Washington City, D. C.</i> don. Walter Lowrie, Esq.	-	-	100 00
<i>Warrior Run Cong. Pa.</i> per David Watson,	-	-	20 25
<i>West Alexandria, Pa.</i> cong. Rev. Mr. McClusky	-	-	19 00
<i>York and Hopewell cong.</i> Rev. Dr. Cathcart,	-	-	17 45
<i>Youngwomans town, Pa.</i> cong. Rev. Mr. Grier,	-	-	5 00
<i>Zion Church, Tenn.</i> per Rev. R. A. Lapsley,	-	-	62 00
<i>Missionary Reporter</i> , from sundry subscribers,	-	-	39 00

\$2,298 86

SOLOMON ALLEN, *Treasurer*,
No. 117 Chestnut street, Philadelphia.

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries should always be made by the *Elders of the Church, through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimate, brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ. Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagement, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as need it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER.

Moses Allen, Esq. City of New-York.
James Agnew, Esq. M'Connelsburg, Pa.
Dr. Samuel Agnew, Harrisburg, Pa.
Mr. Daniel P. Stratton, Bridgeton, N. J.
Col. Robert G. Johnston, Salem, N. J.
Mr. John Stiles, Cane May, N. J.
Mr. James Wilson Easton, Pa.
Joseph Cowan, Esq. Staunton, Va.

J. S. Green, Esq. Princeton, N. J.
Gen. Isaac Andrus, Newark, N. J.
Levi A. Ward, Esq. Rochester, N. Y. Treas.
Samuel Thompson, Esq. Pittsburg, Pa. do.
D. A. Sayre, Esq. Lexington, Ky. do.
Rev. J. Culbertson, Zanesville, O. do.
Dr. J. Cunningham, Wooster, O. do.
Mr. J. Butts, 146, S. Sharp st. Baltimore.

HENRY'S COMMENTARY.

TOWAR, J. & D. M. HOGAN, No. 255 Market street, Philadelphia, continue to print the above valuable works in six royal octavo volumes, at different prices according to the binding, &c. A liberal deduction made when six or more copies are purchased.

Henry's Commentary on the Scriptures is allowed by the learned and the pious to be the ablest work of the kind in the English Language. Aug. 1.

PSALMS AND HYMNS,

Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 1.

No. 117 Chesnut st. Philadelphia.

Rev J. Wilson **THE** **MISSIONARY REPORTER,**

OF THE

BOARD OF MISSIONS,

OF THE

General Assembly

OF THE

PRESBYTERIAN CHURCH,

IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

VOL. III.

JULY 1832

NO. II.

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NEW QUARTERLY PUBLICATION,

By the Board of Education of the General Assembly of the Presbyterian Church.

PROSPECTUS.

THE Board of Education of the General Assembly of the Presbyterian Church in the United States, propose to publish a Quarterly periodical, as soon as a sufficient number of subscribers to sustain the work can be obtained.

The objects of this publication are: 1. To aid young men looking to the Christian Ministry, by frequently directing their attention to the important subjects in which they are more immediately interested—such as the nature and responsibilities of the sacred office; the proper qualifications for it; the state and wants of the world; the claims of Missions, &c. &c. 2. To open a regular channel of communication between the Board and our Ministers and Churches at large, and especially all the Agents and Auxiliaries of the Board.

The Work will be edited by the Corresponding Secretary and General Agent, aided by a great number of the Ministers and Laymen of our Church.

The price of the work will be ONE DOLLAR and FIFTY CENTS per annum, payable within six months, or TWO DOLLARS at the end of the year.

Philadelphia, May 31, 1832.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

JULY 1, 1832.

NO. 11.

TO OUR READERS.

WE take this opportunity of informing the readers and patrons of the Missionary Reporter, that the publication of it will be discontinued after the issuing of the *August* number, which completes the third volume of the work.

The Board have been led to this determination from the fact, that the religious information hitherto communicated through this channel, may be presented in a more condensed and interesting form in other religious journals of our church, with comparatively little expense. Thus the transactions of the Board will be fully known to the friends of Domestic Missions, at a considerable saving of time and trouble in editing a separate work.

We earnestly request our readers still to cherish a friendly regard to the Missionary Board, and to employ their efforts for its progression and permanent usefulness.

All persons who are in arrears for the Reporter, are requested to forward the amount due, either to the Editor, or some Agent or Missionary of the Board, who may be convenient to them, at as early a period as practicable.

SELECTIONS FOR THE MONTHLY CONCERT.

CHINA.

EXTRACTS FROM THE JOURNAL OF MR. BRIDG-
MAN.

Journal at Macao.

July 25, 1831. Gambling among the Chinese is a favourite amusement, and in its effects is most destructive to the well-being of society. When once commenced, it eats as doth a canker. Though perhaps the most common among the lower orders of society, yet there is reason enough to believe it prevails, and to no small extent, through all the grades, from the imperial palaces to the meanest hovels. They have a considerable variety of games in which cards are commonly used. There are few, if any, times or places, when or in which the Chinese will not gamble.

The more serious-minded Chinese whom I have conversed with on the subject, have many very correct ideas of the evils of this practice, so far as they affect temporal interests. Moralists and teachers of youth will sometimes *use words* to dissuade from the practice. But even in these cases, few as they are,

the conduct does not agree with the counsels.

27. This afternoon followed to the grave the remains of Robert Williams, a sailor, belonging to the American ship Panther. Death came upon this man like a thief in the night. He fell from aloft on the deck, and expired in a few hours. Watch and pray, therefore, for ye know not the hour when the Son of Man cometh.

Aug. 1. Last evening received letters, pamphlets, and papers, giving detailed accounts of the effusion of the Holy Spirit on the churches of Christ in the United States. In this land of darkness it is inspiring to hear of such a wonderful and gracious visitation from on high. So it shall be here, for the Lord has promised it. But now, oh how different! It makes the heart ache even to contemplate the scene. Superadded to paganism, are seen and felt the withering effects of a Christianity which is not Christianity. But still it is a system which great efforts are made to extend. The number of Romanists in these regions has been much increased of late. Six Catholic priests from France, young and zealous, and eight Chinese youth, educated, I believe, in Italy, have within a few days arrived here to propagate the faith.

We observed the monthly concert for prayer this evening. Three persons only, besides Dr. Morrison and family, in whose house we met, attended. We have great need of faith, and great need of the constant and fervent intercessions of all our Christian friends. Three or four native Christians in China, Mr. Gutzlaff on the coast, bound in the spirit to Peking, six or eight missionaries at the Straits and at Bangkok, and ourselves here, constitute but a feeble band, ridiculous in the world's eye, going to convert China.

Return to Canton.

Sept. 26. One day and two nights brought us safely to Canton early on Thursday morning the 22d, just in time to escape one of the severest storms, with which the coast of China is visited.

Canton and Wampoa are so far from the open sea, that they are quite secure in such seasons, and at neither place was any very considerable damage sustained. But at and off Macao, it was most emphatically a "*ta fung*," a great wind. The greatest force of the wind was the highest point of one of the highest tides. Such a scene of desolation has not been presented by any gale that has occurred the last twenty years. Houses were unroofed; walls were thrown down; crops of rice were swept away, and great numbers of fishing and passage boats were overwhelmed in the waves, and dashed on the shore. An official document from Macao states, that 4,005 dead bodies were picked up along the coast. Great injury has been sustained by the foreign shipping.

CEYLON.

EXTRACTS FROM THE JOURNAL OF MR. MEIGS,
AT BATTICOTTA.

May 10. My school and schoolmasters were present here at their weekly meeting. It is indeed delightful to witness the advancement in Christian knowledge that is made by many of the larger children of both sexes. They appear to have very few prejudices against Christianity. Several of them read the Scriptures and daily pray in secret; and many read the Scriptures and tracts to their parents.

12. The Moolai schoolmaster has long manifested a more than usual attention to the concerns of his soul, has been in the habit of praying in his school, and of teaching his children to pray. He informs me, that while he was praying in his school to-day, two drunken men of low caste, instigated by some of his relations, came in while he was on his knees, pulled him over backwards, and insulted him with very abusive language. He bore it

all very patiently, and manifested much of the spirit of a Christian.

14. The Moolai schoolmaster informs me, that his wife, who for a long time has been very much opposed to his becoming a Christian, is now greatly altered in her conduct towards him, and in her feelings upon this subject. She promises to accompany him to church the next Sabbath. He said, with much feeling, "This change has not been effected by what I have done. It is all the doings of my son, who reads the Scriptures and tracts every evening to his mother, and then kneels down and prays." Thus we see how children by receiving good impressions in the schools, may become blessings to their parents and neighbours.

15. Azel Backus was the first boy taken into our charity school at Batticotta. It may be recollected by his supporters in America, that many years ago he was turned out of the school, and punished by the magistrate for stealing, and other bad conduct. He is now living in the family of J. N. Mooyart, Esq., in the south part of the island, conducts himself remarkably well, and gives very satisfactory evidence of piety. He lately gave fifteen shilling out of his wages towards repairing the loss by fire at Manepy.

"Though seed lie buried long in dust,
It shan't deceive their hope."

His case strikingly illustrates this sentiment. For many years he was one of the most profligate youths we ever had in the school. But now how changed by divine grace!

There is another pious youth in our mission, named Azel Backus, who is a helper at Tillipally.

22. The wife of the Moolai schoolmaster attended the church on the Sabbath. She is a woman of decent appearance, of good caste, and well behaved. May this prove an example to stimulate the other schoolmasters to bring their wives to church also. This is an object we have much at heart. Our friends at home can hardly conceive how strong the prejudices of this people are against females attending church. This, however, as well as many other prejudices, will melt away and disappear before the cheering influence of the rays of gospel light.

EXTRACTS FROM THE JOURNAL OF DOCTOR
SCUDDER, AT PANDITERIPO.

July 12. Administered the Lord's supper at this place. In a meeting which I hold every Sabbath with a select class of boys and girls from my native free schools, I asked how many of them were willing, if permitted, to receive the

Lord's supper. About twenty expressed their willingness. May the great Head of the Church take them up in his arms and bless them.

This people have a scape-goat. Sometimes when they are sick, they vow that if they get well, they will send away one of their goats. They tie a string (generally yellow) around its neck, or cut out a piece of its ear, and dismiss it. All who see it know it is sacred and will not molest it. If a man has committed a great crime, he dismisses a goat in order that his sin may be taken away. Before this is done, it is sprinkled with water, and the individual puts his hands on its head, and prays to his god for forgiveness.

16. Went to Jaffna to assist in labouring with Mr. Poor, among Mr. Roberts's people. In the afternoon visited the Roman Catholic priest at that place. This is the first Catholic priest to whom I have had access since the commencement of 1829. Had a long conversation with him. As I wished to talk with him as much as possible on experimental religion, I requested to see him alone. I dwelt much upon the great doctrine of justification by the blood of Christ alone. In this, of course, he did not agree with me. He was much disposed to dispute on points foreign to this great subject, and I as much to contend with him on this point only.

19. To-day I endeavored to get at the feelings of the boys and girls in my native free schools, in regard to making offerings to idols. As I have the images of several of their gods, and as a feast of Pulliar has just been commenced at a temple near me, I presented his image before them, and asked who had a mind to make an offering to him, of the fruit they just received from me. Of about 200 who were present, a dozen only could be found who were willing to make such an offering. I then took the opportunity to show the vanity of giving their property to Pulliar, and eventually to the Brahmins. Truth has made such an impression upon the minds of most of the children, that when they grow up, the Brahmins will have a poor dependence, if they look to them for support.

23. Attended the meeting of the Bible and tract societies at Jaffna. It appears from the annual report of the latter that we have printed nearly 300,000 tracts during the last eight years. We are under very great obligations to the parent society in England for their constant supply of paper. It may well be asked, what could we have done without it. We also feel under great obligations

to the American Tract Society for their continued liberality.

25. This morning the car of Pulliar was drawn at a temple near me. Went with several helpers to distribute tracts. The scene was beyond description heart-rending. [Several small stones were thrown, and hooting and ridicule were heaped upon us without measure. A tract which had been torn up was thrown in pieces at my feet. People who have an idea that the heathen may be saved without the gospel should have been present. It appears to me that they would have returned, smiting on their breasts, saying the heathen are without God and without hope in the world.

The car was very beautiful. Several deluded human beings rolled after it. The feast of Pulliar lasts about ten days. Every night there are ceremonies. In general a number of people club together to bear the expenses. As I had understood an Odjar of one of the villages of Changany, at whose house I had held meetings, was the person who intended to bear the expense of the ceremonies on Wednesday night, I went to his house on the preceding Sabbath afternoon and had a long conversation with him. I pointed out to him fully the vanity of what he was about to do, and told him that he was preparing the way for the curses of God to fall upon him. The only reason he gave for engaging in such things was that his ancestors did so. My native helpers have repeatedly attended the ceremonies to make known Christ to the people.

28. I understand that a cow and a silver trident were promised to Virava's temple, in case he would save the life of a man who had died of the cholera on Saturday. Thus it appears that he clung to his idols even to the last. This temple is in the same garden where he lived. Of late it has been deserted by several of the people in this vicinity. It was brought into disrepute several years ago in consequence of Virava's inability to reveal a secret. The circumstances are as follows. A young man who had heard much of Christianity and was speculatively convinced of its truth, expressed his belief that Virava could not tell what it was that he would hold concealed in his hand. One who had confidence in the idol expressed his belief to the contrary. A day was appointed to make the trial. At the appointed time Virava descended from his place of abode, entered into one of his votaries, and declared that what the young man had brought was a jewel. It appeared that he was mistaken. It proved to be a small green mango. As Virava did not exert his

power on Saturday in saving the man's life, I hope it will have a tendency to open the eyes of the people still farther. One would suppose that the wife of the man had seen enough of the folly of making offerings at such temples. This is the third instance in which they have been tried in her family since I came here. Death followed in each case.

As far as I can learn the image of Virava is not put in the temples in this island. An iron or silver trident is erected and worshipped in its stead. The people have a very great idea of the power of this imaginary being. If a person charged with any great crime will go to his temple and take an oath that he is innocent, the one who brings the accusation has nothing more to say. In a word, taking an oath in his temple puts an end to all disputes. Last week as I was returning home from visiting a sick woman, I went into one of the temples and took the trident in my hand. I learn that it has excited much wonder that I was not destroyed. It was remarked by some one that Virava probably ran off in consequence of seeing my white jacket.

BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR. READ.

Catholic temples and superstitions.

May 5, 1831. Last evening, while at Mr. Allen's, we were much annoyed by the confusion from without. The whole atmosphere resounded with outcries of the multitude. We supposed it to be the confusion of idolatry and went out to see. As we came near the spot from which the noise proceeded, we beheld a scene which makes Christianity blush for the degeneracy of multitudes who profess a zeal in her behalf. It was no pagan superstition, no obscene rite of idolatry, that now disgusted our eyes as we approached. It was one of the holy festivals of the holy Catholic church. For a time we could not imagine what festival this could be. Passion-week had but just passed. The scenes of Gethsemane, of Calvary, and the resurrection had all been acted over in the most solemn mockery. Ascension-day had not come. What the present occasion could be we knew not. On recollection, however, we found it to be the time of the celebration of an ancient festival called, "The Invention of the Cross." This festival is celebrated on the 3d of May, in memory of finding the cross of Christ deep in the ground on Mount Calvary, by St. Helena, the mother of Constantine.

The cross was illuminated by a large

number of lamps, and tinselled off in the most gaudy manner. Before the main cross stood a small one upon the platform, not more than eighteen inches long. On this was suspended a little image six inches in length, representing our Saviour. The platform was covered with flowers, tinsels and whatever would please or attract the eye of the rabble. But what would astonish the Christian more was the character and deportment of the collection of people which this occasion had brought together. We should expect in a religious festival, such as the adoration of the cross, to see something of solemnity. But nothing like it was to be seen. There sat around the cross, forty or fifty of the rabble, smoking, drinking, joking, singing bawdy songs, and revelling in the most low and disgraceful manner. They resembled more the inmates of a grog-shop amusing themselves with some silly shows, than the worshippers of Jesus Christ *through the medium of the cross*—as those pretend who disclaim paying adoration to the *wood* of the cross.

Thus wretchedly is Christianity exemplified among the heathen. Well may the superstitious Hindoo say, Why should we forsake our system of idolatry for another? The Hindoo worships his wood and stone, and so does the Roman Catholic.

Disgusting and Absurd Account of the Origin of a Hindoo God.

Some of the following paragraphs would not be admitted, were it not to show what amazing sottishness and stupidity the human mind can sink to, even when called to act on religious subjects.

May 11. A few days ago I visited two of the pagodas, (Hindoo temples) in Mahim; or rather two places of idle worship which consist of several temples each. There are frequently a cluster of several temples together. Sometimes a dozen separate buildings are ranged in a line, six on each side, with an open space between, forming a kind of court. The first of the reputedly holy places above mentioned contains five places of worship and a large number of gods. As I was permitted to do no more than to stand at a respectful distance and look in at the door, I know not how many there were within. I counted in all twenty. Except the *cow* which is one of the most sacred and venerated objects of worship, and a few small rude figures of men, I saw none that could be called an image or likeness of any thing in "heaven above, or that is in the earth beneath, or that is in the water under the earth."

At one of the temples I was permitted

to ascend the steps upon the virandah, but not to set foot in the holy place, where was the dwelling of their god. When it was seen that I stepped upon the virandah without pulling off my shoes, they were quite displeased and impatient for me to go. Observing a hideous figure at the door that led into the habitation of their great god, which had the body of a man (though such a body I have never seen a man have) and the head of an elephant, (which by the way I fancy the half-reasoning elephant would scorn to own,) I inquired who that god was, and what office he held among their 333,000,000 deities. I was told his name, and that he was the guardian of their houses. Hence his proper place is at the door of the temple. That he is fully competent to discharge the duties of his office, I think a Hindoo will not deny, if he understands and believes the story of his origin. The history of this clay god is this: A certain woman, in a certain country, known only in the silly legends of this superstitious people, went to the river to bathe. Finding herself well incrustated with dirt, as thousands of others might at any time, she, it seems, determined to collect the dirt as she washed it from her body and mould it into a god. Whether he was not at once fully deified, or whether his divinity was then asleep, the Hindoo shasters I believe do not inform us, but her husband, who had been absent, returning in the night and meeting some resistance at his door, drew his sword, and unconscious of the dignity of his antagonist, thrust at the god and with one blow severed his head from his body. On entering his house and relating what he had done at the door, the woman exclaimed, "*You have killed my god!*" Unwilling to lose her labour and have all her sanguine hopes of usefulness to posterity blasted, she flew to the relief of her god, and seeing him *headless*, the god Siva brought him an elephant's head, and this he took as a substitute for his own. Thus we see him now with the body of a man and the head of an elephant. I should judge, from what I have seen, that any thing which had been consecrated by a brahmin might be worshipped by the people.

As the door of the temple was opened while I stood before it, I saw the god within. This is no common deity, but Siva, one person of their trinity. It is nothing more than a dark colored stone, wrought in the shape of a hat block. There was suspended over it an earthen pot of water, perforated, as I suppose, at the bottom with very small holes, so that the water continually filters through upon

the god. I inquired the reason of this, and was told that it is to give him drink. I asked those standing by if he drank. They said "Yes." As it began to be dark, the brahmin came round with his torch and carefully placed a lamp before each image. Does your god know, said I, that the light has come? he surely shows no indication of pleasure or displeasure. They felt quite impatient, as they always appear to be, when pressed with such questions. They are evidently ashamed of idolatry, though not easily persuaded to abandon it.

REPORTS OF MISSIONARIES.

NEW YORK.

From the Rev. CHARLES WEBSTER, dated Hempstead, L. I., May 10th, 1832.

Special attention to religion in Hempstead.

In December last our weekly meeting was changed into a special prayer meeting for the influence of the Holy Spirit. Notice was given from the pulpit that all those who truly desired a revival of religion and were heartily willing to pray for it, were requested to attend the Wednesday eve special prayer meeting; and all others who felt no such desire and were satisfied with their own attainments, and the present state of the church we should, though with much reluctance, excuse from the meeting. This was sufficient, for no pious person was willing to be absent, lest he should be considered indifferent to a work of grace; and others who were but slightly impressed felt themselves encouraged to put themselves near the pool which they hoped would be soon troubled by the angel of mercy. The result of this meeting was the awakening of about fifteen or twenty persons, nine of whom have since united themselves with the church; others expect publicly to confess Christ at our next communion.

PENNSYLVANIA.

From the Rev. SALMON KING, dated Warren, Bradford co. Pa. March 9th, 1832.

During the last quarter I have laboured in the church of Warren and vicinity. I have in Warren generally fulfilled five or six appointments in a week, but very little success has attended my labours; the Lord hath withheld from us the outpouring of his Spirit. The cause of temperance meets with some opposition, but is advancing. The collection on the fifty cent plan has been taken up, and the money forwarded to the treasurer of the

Presbytery. Through the severity of the winter the Sabbath school has been suspended, but will go into operation soon. We suffer much this winter for the want of a convenient house to worship in. Our school house is much crowded. Our meeting-house is raised and covered, and will be completed next season. Owing to the want of a suitable place of worship we have not had a four days meeting; but I have attended several in the vicinity, where I have laboured and beheld the wonderful work of God. In January I attended one at Towanda, a destitute church, where I laboured for three weeks; and a goodly number were awakened and brought to repentance. They stand in great need of a minister. I have just returned from a four days meeting at Union, where the solemnity was great, and a large number filled the anxious seats, and some rejoiced in the truth. I have likewise attended at Berkshire, Athens, and Montrose, where in each place there were similar displays of divine grace.

This region is greatly destitute of able ministers, and the enemy is coming in like a flood. Without help from abroad it will be impossible the little destitute should live.

From Mr. GEORGE W. HAMPSON, dated Oil Creek, Pa. April 17th, 1832.

Encouraging fruits of two years missionary labours.

During the past year I preached steadily at Oil Creek and Concord. At the first of these I preached one-half, at the other one-third of my time. The remainder of my time I spent where the word seemed to be most needed. In both the congregations mentioned above, great seriousness has been apparent. About seventy have professed to be anxious, some of whom think they have been changed, and have a hope that the power of man cannot give, but who have not united to the church, for communion seasons are seldom, as I am not ordained. We have had one here the year past. Ten were added at Oil Creek, and nine at Concord. I have reason to believe many in each place will join us the first communion that offers. At Oil Creek a Sabbath school of fifty scholars, a temperance society of sixty members, just formed, two prayer meetings weekly, the monthly concert, &c. are now in regular and happy progress; and the Board will recollect that when I came here under your auspices, there was neither Sabbath school, temperance society, prayer meeting, nor concert. Indeed, sir, I was on

this ground more than one year before I had, or could have, even one prayer meeting; now the moral aspect is very different, and I would glory in the change and in the cross. At Concord one Sabbath school, a temperance society of 90 members, one prayer meeting per week, monthly concert, and one Bible class; both our Sabbath schools have libraries; they lived all winter, and promise fair this spring. The number of church members at Oil Creek, sixty; families, about one hundred and sixty. A numerous people this, for including all the families who prefer our meeting, there is more than two hundred. A new house of worship is now in agitation at Oil Creek.

The number of members at Concord forty-three; families thirty-five, or forty. The youth in both these congregations are studying the catechisms, and preparing for a public examination. Very few refuse to learn this little book. I am ready to avail myself of all the advantage so powerful a lever can afford. At Randolph and at Deerfield good attention is given to preaching. The former place wants a minister very much; yes, we want many labourers in this region. For missionary purposes this people are able, and I hope will be willing to do; but first must be taught that it is their duty. The Board know that such a people must be trained for the work of benevolence.

OHIO.

From the Rev. WM. WALLACE, dated Cumberland, Ohio, March 15th, 1832.

On Sabbath, the third day of July, the Lord's supper was administered in a grove in Blue Rock. We had preaching on Friday, Saturday, and Sabbath. On the two first the congregation was small, but solemn.

On the Sabbath, there was a prayer meeting in the morning well attended, and after two sermons by brethren Hunt and Parmele, the infant church' consisting of twelve members, publicly professed their faith in the doctrines of our confession, covenanted to maintain a holy fellowship in the worship of God, and in works of charity, and in excluding the use of ardent spirits, as a refreshment, as far as their influence can go. This church is a temperance society. After this solemn covenant transaction, about 40 communicants sat down to feast on the flesh and blood of our great Paschal Lamb. The Assembly was large, attentive, and solemn. Seldom have I seen an audience of such a promiscuous character, more attentive to the solemnities of the day. The services were as nu-

merous as time would admit, and generally interesting. Indeed the whole scene must have given a strong impression of the solemnity of the Presbyterian manner of conducting such exercises, and to many who never before had the opportunity of witnessing the celebration of the Lord's supper in the Presbyterian church. I find I must abbreviate. There is no revival, but a general interest, and a general inquiry after truth prevail here.

From Mr. ADAM TORRANCE, dated near Lexington, Ohio, April 2d, 1832.

Catechetical Examinations.

During the winter I held six catechetical examinations (three in each congregation,) at such distances from each other as to afford all an opportunity of attending. I have two appointments more of this kind to fulfil, and when that is done I shall have gone over my whole bounds. Permit me to state the manner in which these examinations are conducted. When the appointment is announced on a previous Sabbath, all, both old and young, are requested to attend, who reside in the bounds of the place where the examination is to be held. When they are assembled, the children are arranged on one side of the house, and the adults take their places at the other. I then proceed to examine the children on the Shorter Catechism, "short and easy questions," according to their different capacities, and conclude with some miscellaneous questions and familiar instruction. I next turn to the adult part of the assembly, and proceed to examine them on "what we are to believe concerning God, and what duties God requires of us." In this exercise we confine ourselves to the subjects embraced in six or eight answers in the Shorter Catechism, which had been previously announced. The exercises were then closed as they had been begun—by prayer, in which the children and youth were especially commended to God. The concluding prayer was usually offered by an elder or other lay-member. In all these exercises, which I found of immense profit to myself, and which I have good reason to believe were profitable to all who attended them, I endeavoured to keep before the minds of the people a distinct view of the dependence and connexion between what we are to believe concerning God, and what duties he requires of us; or in other words, between a sound scriptural faith and a sound godly practice. Besides these public catechetical examinations, I catechise the children

after a similar manner in my family visitations. When I came amongst this people, this method of instruction had, with a few exceptions, fallen into disuse, and consequently the Shorter Catechism, had sunk into general neglect, and in some Presbyterian families a copy of it was not to be found. One effect of the course I have pursued is, that a general attention to the duty of catechetical instruction has to a considerable extent been revived in the families. I have in the course of these examinations distributed between sixty and seventy copies of the shorter Catechism.

A new church in Lexington, Ohio, destroyed by fire.

The house in Lexington was not prepared for our accommodation till the severity of the winter was over. An open schoolhouse was the only place of meeting we had. With regard to the house at Pleasant Hill, permit me to give you a short history of it, for it is now numbered among the things which have been. When it was first agreed by the congregation that a house should be built, one thirty feet square was thought to be as large as they had any prospect of being able to finish. When they had progressed some distance with it, it began to appear evident from the growing size of our congregation (which then assembled in the open air), that the house would be too small to contain all that seemed disposed to attend. The people were called together again to consider it, and enough was subscribed, in addition to the former subscription, to add fifteen feet to the house, making the whole size forty-five feet by thirty. Although the cold weather set in before it was enclosed or got under roof, yet they were not discouraged, but persevered amidst many formidable difficulties, which the unusual severity and constancy of the cold opposed to their progress. On the first Sabbath of February we assembled in it for the first time after it was finished; and on the second Sabbath the sacrament of the Lord's supper was administered for the first time in this congregation, by the Rev. W. Hughes. Our congregation increased every Sabbath afterward. The joy and satisfaction which every one felt on seeing their house finished seemed to be increased by a view of the difficulties which had been encountered and overcome in the progress of the work. But on the morning of the fifth Sabbath after its completion, when the people were assembled for worship, behold the house was burnt to ashes! The person whose business it was to kindle fires in the stoves in the

morning, had accidentally let a coal fall among some shavings which communicated with the building, and before it was discovered it was too late to save the house. When I arrived at the hour of worship the congregation was standing gazing in solemn silence upon the smoking ruins, and the tears rolling down the cheeks of many of them. I preached, and appointed the following day to be observed as a day of fasting, humiliation, and prayer. I feared lest the people would be discouraged from making another attempt; but to my great surprise, after the public exercises of our religious fast were closed, when a subscription paper was offered, upwards of \$200 were subscribed for another house, to which \$50 more were soon afterwards added. The citizens of Mansfield, (the county seat, about nine miles distant) having heard what had happened, sympathised deeply in our loss, and in a few days raised \$100 for our aid; and now we have the pleasing prospect of seeing another house erected on the same spot on which the former stood, and prepared for our accommodation before the return of winter.

From the Rev. J. B. MORROW, dated New Philadelphia, Ohio, April 5th, 1832.

Protracted meeting and awakening at Sandyville, Ohio.

During the last three months I have laboured steadily at New Philadelphia and Sandyville, and on the same Sabbath that I preached at New Philadelphia, I preached also one sermon at Canal Dover three miles distant. In this period I have preached forty-eight sermons—three on each Sabbath and the remainder on week days—have attended several other religious meetings—attended the Sabbath School in this place every Sabbath that I preached here, and addressed the children—instructed a Bible class in this place one evening every week—put in operation here, the monthly tract distribution—also at Sandyville procured the formation of a tract society, with an arrangement to supply 100 families with a tract every month—visited about eighty families in both congregations, and distributed a number of Bibles and Testaments, and baptized twelve children—held a protracted meeting at New Philadelphia, in which I had the assistance of two brethren; the meeting commenced on the 14th of March and closed on the 21st. The attendance of the people was good—and all the services were of a deeply solemn character; an impression has been made here

upon the public feeling, which I hope and pray may not soon be removed; about forty persons were the subjects of awakened feeling—in some cases convictions were pungent, in others slight or transient, a few are cherishing a hope of a change of heart, since the meeting—while others are to appearance as careless as before. As to the precise character of this work I am not prepared to give a decided opinion. I do not like to call it a *revival* at present, because too frequently this term is misplaced—that the Spirit of God has blessed the means used by him, I have no doubt; and that a number are under the awakening, convincing, and converting influences of the Spirit I have little doubt—and that this may be the beginning of a good, gracious, and glorious work of God here, and in all this region, I do most earnestly pray and labour. In my last communication I stated some facts to show the gradual progress of the temperance cause in this place and neighbourhood. I may now observe that this cause continues to gain upon public sentiment and feeling. A temperance tract society was formed here a few weeks since, the object of which is to procure tracts and other publications for gratuitous distribution, in view of the fact, that as the public mind is informed so it will act. Measures are now in progress for forming a temperance Society at this place for the county.

From the Rev. ROBERT YOUNG, dated Millersburg, Ohio, April 19, 1832.

Since the 26th day of April 1831, ninety-three persons, sixty-four on examination and twenty-nine on certificate, have been added to the Churches of Millersburg and East Hopewell: and sixty-eight persons, twelve of whom are adults, have been baptized. At present, the entire number of professors is one hundred and fifty-six.

An important field for a Missionary.

As I design to leave this interesting location in the beginning of May, I would now recommend it to the particular attention of the Board. In the county of Holmes, which contains ten thousand inhabitants, your Missionary is the only educated preacher. The citizens, who are chiefly Pennsylvanians, are industrious, intelligent, and hospitable. The climate, except on Killbuck Creek, where occasional cases of fever and ague occur, is singularly healthy. Millersburg, the county seat, is situated on a gentle eminence, and surrounded by romantic

scenery. Though it is only seven years old; it has ten stores, and contains four hundred and fifty inhabitants. The preacher needed here, is a man of piety, of learning, of evangelical sentiment, of prudence, and of popular address. A person of this character, will be received affectionately by the people; and will readily receive a competent support. Notwithstanding, a stranger may need for one year, sixty dollars, the amount of aid, solicited by the presbytery, in behalf of the congregations. That you may be enabled, without delay, to send a suitable labourer, to this important part, in the vineyard of the Lord, is my sincere prayer.

From the Rev. JOHN S. WEAVER, dated Bellbrook, Greene co. Ohio, May 3d, 1832.

Since my last quarterly report, the worshipping assembly has been on the increase; and at present we have a full house on Sabbath days. But attention to the means of grace, and respect paid to ordinances are almost all the tokens for good which I can discover. We have, however, a few, though very few, drops of mercy. At a communion a month since, there were added to the church two on examination and one on certificate; and on the Sabbath after the communion, one other person, who was detained at home the Sabbath previous, came forward and professed her faith in Christ; making four in all. Two of these I baptized. There is one encouraging circumstance here, which I cannot avoid mentioning. A number who have connected themselves with the church here, within the last eighteen months, are first fruits of families. Two of the three received on examination, mentioned already in this report, are of this class. I know not how others feel on viewing a fact of this kind; but to me it is peculiarly encouraging. It is in a *direct* manner throwing religion, and living religion, into a family where before it was kept at a distance; and sometimes making an impression which is soon seen. Last spring a young lady, very unexpectedly to me, came forward to the session to be examined; she was received, (giving very good evidence of piety.) She was the first of a large family in which I did not expect there was even the *form* of religion. Her sister, older than herself, who, I was informed, was fond of that kind of reading which is the *least* calculated to cherish religious thoughts, came forward at the fall communion, (as I hope,) a humble Christian. No doubt her sister's conduct and conversation were one, and not the least means of her change. I mention this to illustrate my remark above.

NEW JERSEY.

From Mr. J. J. RICE, dated Princeton, N. J. June 28th, 1832.

Since my last letter to you, the state of this little congregation (Dutch Neck,) has been of a little more encouraging character than before for some time. There has been some awaking to duty on the part of Christians; at times, at least, more penitence, prayerfulness, and faith; seriousness and conviction of sin, have appeared to spread abroad among the impenitent to a considerable extent, and a number of instances of hopeful conversion have occurred. A protracted meeting of four days continuance was held a month ago, when nine young persons were received to the communion of the church: six of them were baptized. Two applicants were put off from peculiar circumstances in their case. A few others are entertaining a hope of having passed from death unto life. In visiting extensively from house to house lately, I have found almost a general tenderness of feeling among sinners with regard to their spiritual interests, and am sorry that the commencement of summer session in the Seminary has suspended my labours in this way, as it seems to promise more success than any thing else I can do among the people, who generally appear to take great interest in private visitation. I am far from being satisfied with the degree of concern manifested on this great subject by either saints or sinners, but feel encouraged with the hope it may be deepened and extended. The state of the Sabbath schools is not good at present, as most of the superintendents, who are members of the seminary, have been absent from them for six weeks. No material alteration in the Bible class. The Lord's supper was administered on the last Sabbath at Penn's Neck, near Princeton. It constitutes part of this congregation. Nothing of special interest transpired. Two or three other conversions have come to my knowledge lately at that place; and there are still some cases of seriousness. Upon the whole I think I have cause of encouragement and thankfulness that in the midst of many things very untoward some little success is vouchsafed to me.

VIRGINIA.

From the Rev. DUGALD M'INTYRE, Tazewell Court House, Va., April 19, 1832.

The few Sunday schools which we have, are always suspended during the winter months, and in many neighbour-

hoods it is almost impossible to carry on Sabbath school instruction for want of competent teachers. Sad experience has long since taught me, that it is in vain to organize Sunday schools unless I can find teachers whose hearts are engaged in the business; our schools will die a natural death—and all the *eloquence* of men or angels is not sufficient to convince the people here of their utility; nothing less than the illuminating influence of the Spirit of God can enlighten their minds and inform their judgments of the beneficial effects of these *nurseries* of God on themselves and on their rising offspring.

The church in Burk's Garden, which was organized about three years ago, is still gradually increasing with those (we hope) who shall finally be saved. The sacrament of the Lord's supper was administered among them on the 1st day of April, at which time two were added on examination, and five came forward desiring an interest in the prayers of the people of God. The meeting was continued five days; solemn attention and apparent interest pervaded the whole assembly throughout the meeting. But while the friends of the Redeemer were attending to the ordinances of his house, and renewing their allegiance to be the loyal subjects of the *Prince of Zion*, the power of darkness did not remain idle spectators of the solemn scenes. They also must be true to the interests of their old master, whose throne here began to totter, and whose subjects began to waver. Consequently they mustered up all their forces, and appointed a horse race on the Saturday evening of the meeting. But the sword of Divine justice must be unsheathed to warn them, that the God of heaven rules and reigns among the inhabitants of the earth. A man of a small family of this wretched company was thrown against a tree, and lay lifeless for the space of fifteen minutes, before he could be brought to breathe. The man is still living; but both sides of his face are very black.

I have preached occasionally at Sharon church, one of my old congregations, in the head of Rich Valley on week days, and expect to continue to do so, as well as in destitute neighborhoods; the temptation is too great for me to avoid doing so, and breaking to them the bread of life. I believe something like the Methodist itinerancy must be adopted in this part of our country—where the number of our ministers is so small, and our bounds so extensive. The state of society throughout Tazewell county, as far as I am acquainted with it, (with the exception of Burk's Garden,) is in a perfect state of infancy. No Sunday schools—

no Bible classes are to be met with. All that we have been able to accomplish was, the supplying the county with a copy of the sacred Scriptures, since the Bible society took its rise in Burk's Garden. I shall use my utmost endeavours to establish Sunday schools and Bible classes at the Court House and in the Cove. But whether the Lord will succeed my feeble endeavours in this humble attempt, time alone will evince. I fear, sir, it will require the labour of years to accomplish any thing like a moral reformation in the state of society in this place. What can one poor missionary do in a whole county? and not only one county, but several counties north of me, without a single Presbyterian preacher. Since I have been licensed, my lot has been cast on the *ficket guard*—far separated from the rest of my brethren, insomuch so, that I can scarcely get one to assist me at a four days' meeting, and sometimes I have to be alone.

From Mr. R. BROWN, dated Morgantown, Va. June 1831.

Since my last quarterly report, I have been engaged in the same routine of duties which I then stated to have been my employment during the first three months of my mission. I preached in general six times a week, heard a weekly Bible class and another at such times as convenient, attended monthly concerts, addressed several temperance societies and organized one, and visited as much as time would permit among the people.

The Lord has been and is still doing good in this region. The numbers that attend preaching are greater than ever before, and are often deeply attentive. Many are, I think, under conviction of sin, and a few have since my last report expressed a hope of forgiveness through the Saviour. Of these, *five* joined our church at its last communion, and three or four more are expected at the next. The prospects are certainly encouraging as respects the instrumentality of your Board in the congregation of Morgantown and vicinity. Nearly fifty have been added to the church there since the fall of 1830, and though very many in this region are neglectful of eternal things, yet a brighter day does indeed seem to be dawning upon Western Virginia.

The congregation have recently been engaged in erecting a small meeting house for the convenience of the people in the neighbourhood of Stewart town, and your missionary had the high pleasure of addressing a numerous and attentive assembly in the building, though unfinished, a fortnight since.

NORTH CAROLINA.

From the Rev. WM. BROBSTON, dated, Elizabethtown, Bladen Co. N. C. April 28, 1832.

For some time past, there has been a better attendance on the means of grace than formerly. Our places for prayer on Sunday and Monday evening; have been of late, unusually well filled. There are a number now under serious impressions. Some of them, are resolved to be on the Lord's side, and will connect themselves with the church at our next communion. Several of these last, are persons of wealth and intelligence, and are therefore well calculated to be useful in the church of Christ. The church at the Brown Marsh at present, is in a more flourishing condition than at any former period since my mission. There is a better spirit among professors of religion and a more serious attendance upon the means of grace by the members of the congregation. I mentioned to you, that some excitement was produced at this church, in consequence of my refusing to baptize the children of any but regular members of the church. This has nearly subsided, and now almost all those who were opposed, confess the wisdom and propriety of the measure. The Brown Marsh Sabbath School is in general well attended, and some of the children are making very commendable advances in the knowledge of the word of God. Yet this school is by no means what it ought to be, and what I hope it will be. Its complete success is much retarded by a deficiency of the proper books. We have no Sabbath School library attached to this church. We are about making arrangements to have one. A good deal of interest is felt in the Tract cause, by the members of the Society connected with this church. It is about to send for a fresh supply of tracts. I have lately established a Female Bible Class composed of females, more advanced in years than those attending our Sabbath School. This class is well attended. The Temperance cause, I am happy to say, is exciting a very favourable influence among this people. Several persons of intemperate habits have reformed. A member of this church, who had been debarred its privileges for the crime of drunkenness, told me not long since, that by the grace of God he had overcome his desire for strong drink, that in consequence, his mind was more at ease his health was better, and said he, "I, can now hold a dollar, I could not do this before." The congregation at Elizabethtown, is now much larger than usual. I still preach in the court house

We are making arrangements for a four days meeting. The Sabbath school in this place is not as flourishing as usual. Some of our most active and intelligent teachers and scholars have left us, and removed to other places. We have a small library attached to this school, and we have within a few days received an addition to it, by the kindness of a few friends of the Sabbath school cause in Fayetteville. A few months since I have established two Bible classes in Elizabethtown; one male and one female. The most of them, belonging to these classes, are over fifteen years of age. Several are under serious impressions. The female tract society of this town is doing well. Since its commencement it has distributed a large number of tracts; a fresh supply is expected soon. The cause of Temperance is still progressing in Elizabethtown. A few weeks since, we had an addition of six members. Five of the stores in town have abandoned the sale of liquor.

From Rev. A. L. WATTS, dated Granville N. C. June 13th, 1832.

I intended some time since to send on my report, but was prevented. The time in which it should have been sent, I was sick. My commission under your Board, expired with the month of May; I do not know the number of times that I have preached, generally twice on the Sabbath: during the week, as often as practicable. A Bible class was organized in Gilead, and attended during the winter with interest. This class, I hope will still continue. Owing to the inclemency of the winter, a Bible class was not formed in the Red House Church until the opening of spring. Seven persons have been added to the Gilead Church, on examination, during the year. Nine have been baptized, four adults, five infants. The sacrament of the Lord's Supper has been administered twice in Red House church since last May. Two other appointments were providentially prevented. Two persons were added to this church, at our last communion. The tract distribution was commenced in the congregation, with the month of January. Nearly eighty families have been supplied with tracts. Some good, it is hoped, has been accomplished. One distillery has been stopped; I am not able to say, whether it has been in consequence of tract distribution. One man has professed religion, from reading the tract, "Quench not the Spirit." Family visitation has been attended to, most of the year—the inclemency of winter not excepted. This has sometimes

been an interesting, at other times a discouraging employment: yet, when judiciously performed, will be found a very productive part of ministerial labour.

A prayer meeting is held every Saturday evening, in one part of the congregation. They commenced the Monthly Concert 1st Monday of June. The Monthly Concert has been attended in the Gilead Congregation for two or three years: at this meeting a contribution is made, by those who feel disposed, for benevolent purposes. This year, it has been appropriated to the cause of Foreign Missions. Thus, while weak themselves, they are imparting the blessing of salvation, to the perishing heathen.

From Rev. JESSE RANKIN, dated Leaks-ville, N. C., June 20, 1832.

In my last report I mentioned the fact that I expected to organize a church early in April; which I accordingly did. We had six members at first. We have since had additions at several times, making our number in all fifteen. There are several others professing conversion, who will probably make a public profession of religion in a few weeks.

There is quite a number, more or less serious in the different neighbourhoods where I preach; and I have never found in any place a greater susceptibility of receiving religious impressions.

The population is sparse and my territory large, and I sometimes think there would be a state of feeling, such as is commonly designated by the term revival, if the population were so condensed as to be frequently brought together. As it is, while there is every promise of frequent conversions, and of building up a church with some rapidity, I have not much expectation of that all-absorbing religious excitement which we commonly have in view, when we speak of a revival.

Our Sabbath school at this place is become a very interesting one. There are about fifty children connected with it. Two of the teachers, and one of the learners, have been hopefully converted. There are two other schools, one numbering about twenty-five, and the other just commenced with fifteen, but promising to number thirty soon. We have libraries worth about nine or ten dollars each, connected with them. A small library is about to be procured immediately for the other one. I have still two Bible classes; one pretty large and interesting, the other small.

Our temperance society continues to receive additions from time to time. We expect to have a public meeting on the 4th of July.

This has been a long neglected part of the country, and the great body of people are unenlightened, and they must be taught to think, before they can feel properly the force of their obligations.

The Bible classes and Sunday schools seem to be the great means of preparing the youth to appreciate the preaching of God's word.

There is but little disposition to contribute for benevolent objects, or to subscribe for religious publications. Among the people as yet, I have obtained but one subscriber for any religious publication. The agent for your Board expects to visit this neighbourhood in about two months. He will then try what can be done in the way of raising funds for the Board.

I hope the Lord has sent me here to build up these waste places, and that he is disposed to bless my labours.

MISCELLANEOUS.

We invite the attention of our readers, and particularly every minister of the gospel, to the following extract of a charge given by an eminent father in the church, to a brother who was sent to preach the glad tidings of salvation to the heathen of our own country: and though the sentiments here expressed were intended for a missionary to the *heathen*, are they not applicable to every one who is sent "to proclaim the acceptable year of the Lord, and the day of vengeance of our God?"

"While you exercise a solicitous care over your own heart, study to deliver to the poor heathen the plain, genuine and unadorned gospel of Christ. We charge you before God, that you *know nothing among them, save Jesus Christ, and him crucified*. Never suffer yourself to substitute human devices for the simplicity of evangelical truth. Believe it, my brother, if ever you succeed in converting the heathen from sin to holiness, and from Satan to the living God, it must be by the *pure gospel of the Saviour*. This is the *sharp two-edged sword, which pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow; and which discerneth the thoughts and intents of the heart*. This is the *weapon which is mighty through God to the pulling down of strong holds, and which bringeth every thought into captivity to the obedience of Christ*. Diligently endeavour, then, in your public preaching, and in your private conferences, to impress upon their rude minds,

that all have sinned and come short of the glory of God—that by the works of the law no flesh living can be justified—that sinners are justified, freely by God's grace, through the redemption that is in Christ Jesus—and that his blood cleanseth from all sin. Do not waste your time in doting about questions and strifes of words; or in discussing the subtleties of polemic divinity. Do not imagine that you will be able to remove all the objections which the carnal mind may make to evangelical truth; and therefore do not dwell on these, but rather imitate the conduct of the apostles, who insist much on the fall and depravity of man; on the incarnation, the humiliation, the atonement, and the glory of Jesus Christ. Endeavour often to give simple and affecting recitals of his love, his sufferings, his death, his resurrection, and his ascension to glory; and the obligations we are under to the unsearchable riches of his grace. Take every opportunity of impressing these truths on their minds; deliver them with plainness, with pungency, and with affection—not in the enticing words of man's wisdom, but in demonstration of the spirit and of power. And for this purpose, let the scriptures of truth be your daily study, and the great standard of your preaching. This sacred volume contains at once your commission and your instructions. Keeping close to this, as the rule of your ministry, and living near to the Lord Jesus, as the captain of your salvation, you may safely trust him for the fruits of all your labours.

Once more. Let your example among the heathen correspond with your preaching—let your conversation be a living comment on the pure gospel, which you recommend to them—testify to them every day, that the religion which you preach has its proper effect on your own heart and life—and that you are by grace yourself what you would persuade them to be. If they see you violating those precepts of uprightness, temperance, purity, and universal holiness, which you will of course deliver to them, it will disgrace your character and destroy your usefulness. An immoral minister of the gospel is every where an odious and a mischievous character; but an immoral missionary, an unholy messenger of salvation to the benighted heathen, is peculiarly odious, and is likely to be an hundred fold more mischievous. For while the uncultivated savage is oftentimes shrewd and discerning, and is soon shocked with the inconsistency of such a character, he is deprived of those advantages, which, if enjoyed, might take away in some measure the force of

such fatal example—and thus he is left to all its destructive influence—and is hereby tempted to loathe and shun a religion which has such professors. Be careful, then, to walk worthy of your high calling, in all lowliness and meekness—letting your light so shine before the heathen, that they may see your good works, and glorify your Father who is in heaven.

And here I would, in an especial manner, enjoin it upon you, to exhibit to the savage tribes among whom you may labour, upon all occasions, that frank, open, and disinterested character, that is always impressive, even on the minds of barbarians. Never give them cause to suspect you of mercenary motives, or of hidden and disingenuous designs. All experience proves, that the moment any thing of this kind is discovered, your influence will be at an end. Let your diligence, your zeal, your self-denial, and mortification to the world, convince them, that you seek not THEIRS, but THEM—that the governing end of all your labours is to promote their temporal and eternal happiness. Accommodate yourself, as far as the purity of the gospel will admit, to their customs and their prejudices—and let your apostolic zeal be tempered with that apostolic prudence, which became all things to all men, that he might gain some. *Be wise as a serpent and harmless as a dove.*

In a word, my dear brother, you have every reason to expect that you will meet with many trials, and even formidable difficulties. You will have to contend with the perils of the wilderness, and with the numerous inconveniences of barbarous life. You will have to encounter the obstacles arising from the ferocious temper, the roving disposition, the superstitious prejudices, and the profound ignorance of the heathen tribes, to which you are going. In addition to the numerous discouragements which ordinarily beset the ambassador of Christ, you will have many peculiar to your situation as a missionary among the heathen. These are considerations which, were there nothing to counterbalance them, would appal the stoutest heart.

But let none of these things move you. Remember the divine commission, Go ye into all the world and preach the gospel to every creature. And remember the gracious promise with which it was accompanied—Lo I am with you alway even unto the end of the world. Go in the name and in the strength, therefore of the mighty God of Jacob! Endure hardness as a good soldier of Jesus Christ. Count not even your life dear unto you, that you may finish your course

with joy, and successfully accomplish the great ends of the ministry you have received from the Lord Jesus. Happy and honoured indeed will you be, if God should make you an instrument of hastening on the glorious period, when the desert shall rejoice and blossom as the rose—when those who are afar off shall be brought nigh by the blood of Christ—when the heathen shall be given to him for an inheritance, and the uttermost parts of the earth for a possession—and when all the ends of the earth shall see the salvation of our God. Go in peace! May you have grace to be faithful unto death! and when the chief Shepherd shall appear, may you receive a crown of glory that fadeth not away!”

Some account of the conversion and call to the missionary work of Dr. Vanderkemp, a native of Rotterdam, whose labors were so eminently blessed in South Africa.

“Respecting my further deliberations, of which you ask, I can give no more exact description of the present state of my mind than in the words of Isaiah vi. 8. ‘I heard the voice of the Lord, saying, whom shall I send, and who will go for us; then said I, here am I, send me.’ This voice I heard after I sent my first letter; when reflecting on the difficulty of finding missionaries, and the duty of every Christian to offer his services to the Lord; but you will observe that hitherto I have no ground to make the following word mine, ‘and he said, go.’ This signal he hath not yet given me.

“As to the qualities required for this important work, wisdom, meekness, &c. the consciousness of being deficient in this respect, does not much disturb me, for when I am weak, then I am strong, and can do all things, through Christ strengthening me. Faithful is he that calleth, when *He* pleases to call; I hope he will enable me to obey his voice by faith in him, and this too must be the gift of his grace; and if I am by faith found in him, I shall find wisdom, patience, meekness, and whatever else I want; from hence you may easily conceive how I count the cost. Whenever we undertake to build a tower on our own plan, and presume to lay the foundation at our own cost, and in our own strength, we cannot expect that we shall finish the imaginary edifice; but if our tower rests on the foundation laid by Christ, at his cost, in his blood, we shall then find that neither the foundation nor the building cost us a farthing, as the materials for the building, and the ex-

penses of the work will be furnished by the precious Founder himself.

“You desire to have an account of some particulars respecting the conversion of my soul to Christ.

“Christianity, to me, once appeared inconsistent with the dictates of reason; the Bible, a collection of incoherent opinions, tales, and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning, but who, by his opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hate, and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord’s supper; but some time after, reflecting that he termed himself the Son of God, and pretended to do miracles, he lost all my former veneration!

“I then prayed that God would prepare me, by punishing my sins, for virtue and happiness, and I thanked him for every misfortune; but the first observation I made was, that though I was oftentimes severely chastised, it did not make me wiser or better. I therefore again prayed to God, that he would show me, in every instance, the crime for which I was punished, that I might know and avoid it; but finding this vain, I feared that I should never perhaps be corrected in this life by punishment, still I hoped I might be delivered from moral evil after death in some kind of purgatory, by a severer punishment; yet reflecting that punishment had proved itself utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori* reasoning well grounded, was totally refuted by experience, and I concluded it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself as a blind man who had lost his way, and waited in hope that some benevolent man would pass by, and lead him into the right way. Thus I waited upon God, that he would take me by the hand, and lead me in the way everlasting.

“I could not, however, entirely get rid of the idea of being corrected by means of punishment, and I still looked on the doctrines of Christ’s deity and atonement as useless and blasphemous, though I carefully kept this my opinion secret.

“Such was the state of my mind, when on the 27th June, 1791, sailing in a boat with my wife and daughter, for amusement, suddenly a water-spout overtook us, and turning the boat in an instant up-

side down, we were sunk before we apprehended any danger; both my dearest relations were drowned, and I was carried down by the stream above a mile, and must soon have infallibly been lost also, as from the violence of the storm no person could attempt to approach the wreck, and it was supposed we must all have perished together: but now the Lord stretched forth his hand to deliver me; a stronger vessel lying in the port of Dort, was by the storm rent from its moorings, and blown out of the port towards me, till the men on board thought they discovered a person floating on the side of the wreck, and rescued me from the jaws of death.

"I considered this terrible event as the severest punishment that could be inflicted on me; and saw the next day as clear as the light, that it had no more power to correct me than all the former providences, and hence concluded my state to be desperate; and that God abandoned me as incurable by correction.

"The next Sunday I went to the church, where the Lord's supper was to be administered, and though it seemed inconsistent with my principles to join in the praises of one whom I still held to be an impostor, yet being ashamed to withdraw from the table, I placed myself among the communicants, but in order to divert my thoughts from the object of the solemnity, I directed them to God nearly in this kind of meditation: 'My God I could not acquiesce in thy dealings with me, nor submit to thy will, but now I can. I choose to be deprived of my wife and child because it is thy will; accept them from my hands: I trust entirely on thee.'

"At this moment these words were represented to my imagination, with an over-ruling authority, 'Do not trust them to God, but to me.' I started at the strange idea of not trusting to God, nor could I conceive the paradox. I felt myself, however, pressed by the irresistible force of the command to obey; and from this (if I recollect well,) I looked upon the invisible and unknown speaker as a person whose qualities far exceed every notion which I had hitherto entertained of my God, and it appeared clear to me, that it was the Lord Jesus who had thus addressed himself to me; to whom I replied, 'Jesus, my Lord to thee I trust;' when it was asked again, if I now was satisfied that they were safe, and in good hands; I expressed my full persuasion of it. To this reply was subjoined, if I really spoke truth, I certainly should have committed myself, together with them, to his care. Sensible and ashamed of my neglect, I instantly offered up myself and all that I had to him; and ex-

perienced that the only religion acceptable to God was unreserved dependence upon Christ; here for a moment the matter rested, when I resumed in thought, 'Oh, my Jesus, if I trust only in thee, I must be obliged to adopt the Christian doctrine, which I have many times examined, and seemed to find it a jargon of absurdities.' To this he answered, 'Examine it once more, and you will judge otherwise of my doctrine; and I will be with thee, and teach thee, that the imputation of Adam's crime to his posterity, and the way by which I save my people is the same, but eat now this bread and remember thy new master.

"I would not say that the very words you read here were literally spoken to me, but only that I can in no other way convey to you a more exact account of the ideas which rapidly passed through my mind, whilst sitting at the Lord's table, and which seemed rather to be suggested in an obscure whisper, than in an audible voice.

"Immediately after this I fell into a kind of stupor, from about ten o'clock till three in the afternoon, only on my way home from church I reflected for a moment on this wondrous event. Returning to my senses, which seemed for a while suspended, and recalling by degrees what had happened, I suspected the whole to be mere imagination; but recollecting the command to 'examine the Christian doctrine once more, and I will teach thee,' I concluded, if the matter were not visionary, the truth of it would appear in the revision of the Christian system. I immediately sat down to make the trial, not knowing how to begin, but I remembered that I was directed to the imputation of *Adam's transgression*, and I saw thence a long series of new truths, proceeding from that principle in the form of corollaries, and in a most easy course traced out the way, by which a sinner from being similar to the guilty and condemned Adam, is brought to the image of a righteous, holy, and glorified Redeemer, and so restored from sin and misery to virtue and happiness, without punishment, and as a child independent of reasoning. By free grace I learned how the justice of God is not only uninjured, but exalted, and placed in the strongest lustre, through justification by faith. I rose before I had seen the end of the chain, and wrote down the most striking articles of what I had learned; assured that I had never before received any true notion of the doctrine of Jesus.

APPOINTMENTS.

Rev. Samuel Lawrence, for one year, to Greenwich, Cumberland Co., N. J.

Rev. James Cahoon, for one year, to Canadice, Springwater, and Conesus, N. Y.

RE-APPOINTMENTS.

Mr. H. Hamill, for six months, to Black Rock, N. Y.

Mr. Adam Torrance, for one year, to Lexington and Pleasant Hill, Ohio.

Rev. Hugh Wallis, for one year, to Cayuga Creek and vicinity, N. Y.

Rev. S. E. Cornish, for six months, to First African Church, Philadelphia.

NEW AUXILIARIES.

Schenectady, New York.

Johnstown, New York.

Peekskill, New York.

Total 483.

LETTERS RECEIVED

From June 29th to July 25th, 1832.

A. L. Watts, North Carolina; W. D. Smith, Virginia; J. J. Rice, New Jersey; J. Wilson, New York; J. H. Brooks, Ohio; Trustees, Monroe, New York; A. Hamill, Pennsylvania; J. W. Blythe, Ohio; J. Crawford, Indiana; Elders, New Orleans,

Louisiana; A. Ewing, Illinois; J. Montgomery, Illinois; D. L. Russell, New York; G. W. Ferrill, North Carolina; J. B. Morrow, Ohio; R. Glenn, Pennsylvania; R. Frame, Ohio; S. K. Sneed, Kentucky; A. Brooks, Virginia; J. J. Rice, New Jersey; J. B. Boyd, Pennsylvania; Committee of Church, Cayuga Creek, New York; J. C. Brown, New York; J. M'Kinney, O; Elders First African Church, Philadelphia; Elders Greenwich, New Jersey; A. Leonard, Ohio; J. Pitkin, Ohio; B. F. Spilman, Illinois; A. R. Curry, Kentucky; S. F. Holiday, New York; H. Halsey, New York; R. H. Lilly, Kentucky; W. Matthews, Ohio; S. Marshall, Kentucky; I. Reed, Indiana; Rev. A. Brooks, Virginia; Rev. J. Stafford, Tennessee; H. Wheeler, New York; Rev. G. G. Sill, New York, 2; Trustees of Castile and Gainsville, New York; J. Keep and M. Harrison, New York; Rev. B. Baldwin, Connecticut; Rev. T. Barr, Ohio; Rev. R. Dilworth, Pa. Rev. S. Hubbard, New York; Mr. A. O. B. Ogden, Virginia; Rev. S. J. Miller, Ohio; Rev. J. Fraser, Illinois; Rev. J. C. Campbell, Illinois; Rev. R. B. Dobbins, Ohio; Rev. W. Marshall, New York; Rev. R. Smith, New York; Rev. J. Smith, Delaware; J. M'Elroy, D. D. New York; S. Lawrence, New Jersey; Elders, Paris, Tennessee; W. K. Stewart, Illinois.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 30th of June to the 25th of July, 1832.

<i>Allentownship, Pa.</i>	Aux. Society, add'l, Rev. R. Steel,	-	-	1 25
"	don. Rev. R. Steel, for supplying their pulpit,	-	-	5 00
<i>Cape May, N. J.</i>	Aux. Society, per John Stiles,	-	-	11 55
<i>Chartier's Cong.</i>	L. F. Lake, pastor, per S. Thompson, treas.	-	-	40 00
<i>Johnstown, Montgomery Co. N. Y.</i>	dons. per Rev. D. L. Russell, viz. D. Cady 10;			
	D. M'Lerin, 5; P. Mix, 2; John Miller 3; Mr. M'Elroy 1; A. Bartlett 1;			
	G. T. Wells 2; J. M'Ewen, jr. 2; C. Carmichael 2; M. Carmichael 1;			
	Col. A. W. M'Intyre 5;	-	-	34 00
<i>Lexington Presbytery, Va.</i>	per J. Cowan, treas.	-	-	237 54
"	"	-	-	1 19
"	"	-	-	51 50
<i>Morgantown, Pa.</i>	don. Miss L. Wilson, per S. Thompson, treas.	-	-	6 50
<i>Montour's Run, Cong. Pa.</i>	"	-	-	30 00
<i>Newtown, Bucks Co. Pa. Cong.</i>	per J. Wynkoop,	-	-	27 00
<i>Northumberland, Pa.</i>	Annual subscription, J. B. Boyd,	-	-	1 00
"	donation from do.	-	-	4 00
<i>Pittsgrove, N. J.</i>	Aux. Society, per Rev. S. G. Winchester,	-	-	6 50
<i>Philadelphia</i>	Aux. Soc. 6th Presb. Church, additional, per do.	-	-	22 50
"	Col. at Mon. Con. of Prayer in new Presb. Ch. per A. Henry, Esq.	-	-	27 83
"	2d Presb. Ch. Southwark, col. Mon. Con. per Rev. J. D. Matthews,	-	-	6 98
"	Don. from Wm. F. Geddes,	-	-	3 52
<i>Schenectady, N. Y.</i>	Aux. Soc. per Rev. D. L. Russell,	-	-	24 50
"	Don. from individuals per do.	-	-	4 25
<i>Salem T. S. Westmoreland Co. Pa.</i>	bequest of late Jas. Kean, per S. Thompson, trea.	-	-	5 00
<i>Missionary Reporter</i>	from sundry subscribers;	-	-	4 00

\$555 61

SOLOMON ALLEN, Treasurer,
No. 117 Chesnut street, Philadelphia:

SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts *to increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

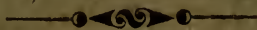
service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries, should always be made by the *Elders* of the Church, through the *Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.



PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

AGENTS FOR THE MISSIONARY REPORTER.

Moses Allen, Esq. City of New York.
James Agnew, Esq. M'Connellsburg, Pa.
Dr. Samuel Agnew, Harrisburg, Pa.
Daniel P. Stratton, Bridgeton, N. J.
Col. R. G. Johnston, Salem, N. J.
John Stites, Cape May, N. J.
James Wilson, Easton, Pa.
Joseph Cowan, Esq. Staunton, Va.

J. S. Green, Esq. Princeton, N. J.
Gen. Isaac Andruss, Newark, N. J.
Levi A. Ward, Esq. Rochester, N. Y. T'rs.
Samuel Thompson, Esq. Pittsburg, Pa. do.
D. A. Sayre, Esq. Lexington, Ky. do.
Rev. J. Culbertson, Zanesville, O. do.
Gen. Reasin Beall, Wooster, O. do.
Mr. J. Butts, 146 S. Sharp st. Baltimore.

HENRY'S COMMENTARY.

TOWAR, J. & D. M. HOGAN, No. 255 Market street, Philadelphia, continue to print the above valuable works in six royal octave volumes, at different prices according to the binding, &c. A liberal deduction made when six or more volumes are purchased.

Henry's Commentary on the Scriptures is allowed by the learned and the pious to be the ablest work of the kind in the English language. Aug. 1.

PSALMS AND HYMNS,

Approved by the General Assembly of the Presbyterian Church, for sale by

SOLOMON ALLEN,

June 4.

No. 117 Chesnut st. Philadelphia.

THE MISSIONARY REPORTER,

OF THE
BOARD OF MISSIONS,

OF THE
General Assembly

OF THE
PRESBYTERIAN CHURCH,
IN THE UNITED STATES.

Published Monthly by the Executive Committee of the Board.—Price *Fifty Cents* a year, in advance.

VOL. III.

AUGUST 1832.

NO. 12.

This Number contains one sheet—Postage not over 100 miles, one cent and a half; over 100 miles, two cents and a half.

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All letters must be addressed to J. T. Russell, Corresponding Secretary, 29 Sanson street.

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NEW QUARTERLY PUBLICATION,

By the Board of Education of the General Assembly of the Presbyterian Church.

PROSPECTUS.

THE Board of Education of the General Assembly of the Presbyterian Church in the United States, propose to publish a Quarterly periodical, as soon as a sufficient number of subscribers to sustain the work can be obtained.

The objects of this publication are: 1. To aid young men looking to the Christian Ministry, by frequently directing their attention to the important subjects in which they are more immediately interested—such as the nature and responsibilities of the sacred office; the proper qualifications for it; the state and wants of the world; the claims of Missions, &c. &c. 2. To open a regular channel of communication between the Board and our Ministers and Churches at large, and especially all the Agents and Auxiliaries of the Board.

The Work will be edited by the Corresponding Secretary and General Agent, aided by a great number of the Ministers and Laymen of our Church.

The price of the work will be ONE DOLLAR and FIFTY CENTS per annum, payable within six months, or TWO DOLLARS at the end of the year.

Philadelphia, May 31, 1832.

THE MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

VOL. III.

AUGUST 1832.

NO. 12.

TO SUBSCRIBERS.

With this number, the Missionary Reporter closes its existence. It has not been without considerable deliberation, and a consequent conviction of duty, that we have adopted the resolution to discontinue this periodical. The expences of publication; the difficulty and inconvenience of keeping separate accounts, especially when, in many cases, the subscriptions to the Reporter are not stated distinctly from the subscriptions to the Board, in the returns of the churches; and the time and trouble incurred, which might be bestowed upon other and more pressing objects, have chiefly led to our determination. Besides, there is a manifest preference given by the religious public, to *weekly* religious papers; which, coming with greater frequency than the monthly pamphlet, and containing a much greater variety of matter and amount of information, for the same cost, keep up, at the same time, a deeper interest in the progress of benevolent enterprize, and more abundantly satisfy the growing desire of intelligence, which has arisen in the church. A number of our subscribers do not feel able to subscribe both for the Reporter and a weekly paper; although they would prefer the latter, and if unable to take a paper by themselves, could conveniently take it conjointly with a neighbour. But from their praise-worthy attachment to the Institutions of the Presbyterian Church, they have chosen rather to deny themselves access to the weekly organs of intelligence, than to relinquish the Reporter. Others, no less in favour of our Institutions, have dropped the Reporter, in order to possess themselves of the greater advantages resulting from the perusal of those weekly papers, which exhibit to them, from week to week, not only the doings of our own church, but also the advancement of the Redeemer's kingdom throughout the world. Concerning the general interests of that kingdom, the Reporter has not been entirely silent; but necessarily, from its limited size, it could give but an imperfect view of the trials of the church, and the triumphs of the cross.

From all these, and other considerations, upon which we need not enlarge, the Board have thought it, upon the whole, advisable to employ another channel for communicating to the churches, a knowledge of their proceedings, and of the labours of their missionaries; one, which would relieve their Secretary from the care and embarrassment already mentioned, and secure the Board from the hazard to which a publication, barely paying its own expences, more or less exposes its publishers. In looking around for a weekly medium of communication, the extended circulation, the convenience of access, and the general respectability of *The Presbyterian*, have pointed it out as offering, all things considered, the most commodious means of telling the friends of the Board, what the Lord is doing for them, and what, in humble dependence on his blessing, they are doing for the Lord. A considerable number of the subscribers to the Reporter are already subscribers to *The Presbyterian*; they will hereafter find in the columns of that paper, the intelligence which the Reporter, if continued, would have conveyed.

Those who are not subscribers to *The Presbyterian*, can readily obtain it, at the usual terms, by applying to the nearest Agent for that paper, or by getting the Postmaster to communicate their wishes to Messrs. RUSSELL & MARTIEN, the publishers, George street, near Sixth, Philadelphia.

In thus laying before our readers, our intention to communicate information respecting the operations of the Board, through the columns of *The Presbyterian*, we wish it to be distinctly understood, that the Board hold themselves no way responsible for any other articles which may appear in that paper, than those which shall be published under the standing head of "BOARD OF MISSIONS." They mention this, not from an apprehension that any thing seriously improper, or injurious to the cause of Christ, may be expected to find a place in *The Presbyterian*; but, because they would, at once and decidedly, protest against the injustice of being made responsible for the character of any publication whatsoever, over which they possess no control. We now take leave of our readers, for the present, hoping to address them hereafter, through a different channel, more frequently; and and to find them prepared, according to their several abilities, to evince a growing attachment to the interests of the Presbyterian Church, and an increasingly cordial and active zeal in promoting the cause of Christ.

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

EXTRACTS FROM THE JOURNAL OF MR. POOR, AT BATTICOTTA.

Admissions into the Mission Church—Pretended Miracle.

July 21, 1831. Quarterly communion held at this station. Harriet B. Meigs and Mary Anne Poor, (the two eldest children in the mission,) ten members of the seminary, and fifteen other natives, were received into the church, on a public profession of their faith in Christ. The sermon preached on the occasion was founded on the passage, "Vow and pay unto the Lord thy God." It was a season of spiritual refreshing from on high, and we were urged by new motives to devote ourselves anew to the service of our Master in the work of the mission.

27. Commenced a course of evening preaching at South Araby.

Aug. 5. Went to the principal temple at Nellore, to see a man who, it is reported, has cut off his tongue from a belief that it will be miraculously healed, and that in consequence of his doing this penance he shall be relieved from the asthma, with which he has been long afflicted. I found the man lying under a tree near the temple, covered with a white cloth, and surrounded by a large concourse of people. Under an earthen pot kept filled

with water, perforated in the bottom, and placed upon stones near the man's head, lay a piece of a tongue about an inch in length. This was so swollen by the running water, that it was not easy to determine whether it was a part of a human tongue, or not, nor was I permitted to examine it. I requested that I might look into the man's mouth and satisfy myself whether his tongue had been cut or not. To this his friends wholly objected saying it would tend to counteract the object for which the penance was done. I then told them my motives for inquiring into to case, and that I saw some reasons for believing that they intended to impose upon the people by a pretended miracle. My remarks, I perceived, gave some offence, and occasioned a murmur of disapprobation. This is the season of the annual festival at the temple, and great multitudes are assembled.

13. From the reports given at our church meeting this evening, it appears that there is a great excitement and much boasting among the heathen, in consequence of the miracle wrought, as they fully believe, on the man mentioned above, who cut off a part of his tongue. As this affair took place at the time when great multitudes were assembled, not only from the Jaffna district, but from more distant parts of the Island and from the

adjacent continent, this reputed miracle will, for many years, be confidently appealed to in support of the prevailing system of idolatry. Different accounts are given of the supposed miracle. Some affirm that the tongue is grown to its natural size. Others, that though his tongue continues maimed, he has the power of speech and is cured of disease. On these subjects the great mass of the people have no fear of being misled, and those who have discernment enough to distinguish truth from falsehood, are yet quite willing that others should be deceived. Consequently the circumstances of the case will probably never be known, but by those in the immediate vicinity of the temple, who have every motive for concealment and misrepresentation.

Sept. 12. It is now well ascertained that the man mentioned under date of August 5th, and who is a native of Nellore, did cut off a piece of his tongue, but whether that which was exhibited to the view of the people was the piece which he cut off, is doubtful. It is my intention to visit the man that I may if possible satisfy my own mind on this point. The man speaks in a lisping manner, and is still afflicted with asthma, to the shame and mortification of those who had confident expectations of a favorable result. It would be tedious to narrate the various pretexts by which they endeavor to account for the failure, and thus to wrap up the matter. Though a tract should now be published on the subject, it would be read by comparatively few persons, and do but little probably to counteract the false impressions that has been made upon the minds of the people. Those who are inclined to exert themselves in the propagation of error, may take great encouragement from this case.

EXTRACTS FROM THE JOURNAL OF DOCT.
SCUDDER, AT PANDITERIPO.

Labors among Roman Catholics and Heathens—Obituary Notice of Harriet Meigs.

July 11, 1831. On Tuesday last, I sent two persons to the east of Jaffna to distribute tracts among Roman Catholics who were about to return from a visit to Tayvaytte's* church, situated in the jungle. This church has been erected within the last three years. The cause was as follows. A man of low caste declared, that this saint had appeared to him in a vision and told him that, as he was suffering much in the sun, he wished him to build him a house in a place which he then

pointed out. Early in the morning he went to the place and found the image of Tayvaytte there. Immediately he built a shed over him. After these circumstances were made known, it of course became a place of great repute, and splendid miracles, it is said, have been performed there. A Roman priest attended to collect the offerings on the occasion, which amounted to more than 2,000 rix dollars. Quite a number of heathens attended to make their offerings also, in hopes of obtaining favors, which probably they suppose Pulliar is unwilling to give them.

20. Last night held a meeting in a village about two miles from the station, and baptized the woman who takes care of our infant. I was desirous that the people there might witness this ordinance. A large number attended. With divine leave she will partake of the Lord's supper to-morrow.

24. To-day I forbid any one coming to my inquiry meeting excepting those who had made up their minds to unite with the church after three months. About twenty attended. Two or three of them perhaps ought to be considered candidates.

Within a few weeks, no less than five cars have been drawn at heathen temples near me. Tracts have been distributed at each of them at the time. This morning it was with some difficulty they succeeded in getting a sufficient number of persons to perform the ceremonies. The great adversary of souls tries much to build up his kingdom at such times by bringing many people together. We find it a good time to destroy it by distributing tracts.

At one of these temples there has been no drawing of the car for several years and the occasion of having it drawn this year was a dream of an old woman. It was as follows. One night a person, having an elephant's trunk like Pulliar's, appeared to her, and angrily asked her if it were proper to leave off the ceremonies which ought to be performed there. He, moreover, told her, that if there were not a reformation, terrible would be the consequences. The next morning she went to Changany, and made known her vision. Of course, the people believed all she said, and made haste to render to Pulliar his dues.

Aug. 6. Went with Mr. Spaulding to Condasuammy's temple, in Tillipally, to distribute tracts. Immense multitudes were present. Condasuammy is one of the sons of Siva. He married two wives. When his car is drawn it is followed by another containing them. With the aid

*Tayvaytte is probably the Tamul name for Xavier.

of several native assistants, we distributed about 1,500 tracts. I received a bruise on my cheek and collar-bone from some stones or hard clods of earth which were enclosed in a tract and thrown at me. We frequently find at such places a few evil disposed people.

15. The ceremonies at three of the churches dedicated to the Virgin Mary—Kaits, Jaffna, and Panditeripo—finished to-day. Three members of the church went to Kaits, two to Jaffna, and three attended here. They distributed six or seven hundred tracts. The Catholic priest in Panditeripo has been punishing the people with great severity, and much opposition has been manifested to his measures.

24. Yesterday the remains of the amiable and universally beloved Harriet, daughter of Mr. Meigs, were committed to the dust. About ten months ago she began in earnest to seek the salvation of her soul, dedicated herself, as she trusted, to the Saviour, has glorified him on earth, and is now, as we have every reason to believe, with him in heaven. From the time I was called, I did not leave her until she died.

26. Went to Batticotta and preached a funeral sermon occasioned by the death of our dear departed young friend, from John xvii. 19, "Father I will that they whom thou has given me, be with me where I am, that they may behold my glory which thou has given me." I went into the little room where she used to retire for prayer, and transcribed the following, which she had scratched on the wall. "This is my little bethel."

In darkest shades if he appear,
My dawning is begun;
He is my soul's sweet morning star,
And he my rising sun.

30. Several of my native helpers went to a temple dedicated to Vishnu, to distribute tracts. There are but few temples, as far as I am informed, of this description in the district of Jaffna. Many, I suppose, feel an objection to worshipping him from the fact that he had not power to resist the curse of Paruvathe, Siva's wife. The history of this is as follows. Once Siva and Paruvathe were playing at cards, and Vishnu was appointed to determine who could play best. Paruvathe, it appears, won the game. When Siva perceived this, he beckoned to Vishnu to declare in his favor. He did so. Immediately Paruvathe cursed him and he became changed into a snake.

Sept. 5. Held the monthly concert of prayer with the natives. The recent tract, pointing out the similarity between the ceremonies of the Roman and heathen religions, seems calculated to do much

good. It has induced some to ask, has our religion come from the Tamul religion, or the Tamul religion from ours?

9. To-day several Roman Catholic Priests attended the church in the town of Jaffna to pray for the soul of one *Lopez*, a Roman Catholic priest, who died there about 200 years ago. His mouldered body has been eaten up by Catholics if we are to judge from the quantity of earth taken from the place where he was buried. It is eaten as a preventive to disease. A man once showed me some of this reputedly sacred dust, and probably eat it to keep off the *cholera*, which was then raging. It however did him no good, for he was a corpse the next morning. Two of my native helpers went near the temple to distribute tracts.

14. Wrote about twenty-five short notes to the boys in the seminary, on their soul's concerns.

SYRIA.

EXTRACTS FROM MR. WHITING'S COMMUNICATIONS.

Civil Oppressions and Disturbances.

After mentioning the dreadful prevalence of the cholera at Alexandria in Egypt, and the effect it had upon business at Beyroot, Mr. Whiting, under date of September 26 and 27, 1831, remarks upon evils of another kind, to which the different parts of the Turkish empire have long been subjected.

Men of business in Beyroot are at present more afraid of the pasha, and are suffering more from his oppressive and cruel exactions, than from fear of the cholera, or plague, or any thing else. His demands for money of late have been frequent and enormous. Most of the men of property in this place have either fled and concealed themselves in the mountains, or been thrown into prison, to compel them to give up their money. These things are exceedingly discouraging to all enterprise and industry among the people; and they present a serious obstacle to *our* efforts to do good to their souls. The spirit of the people is so broken by the rapacity and oppression of their rulers, that they seem to have no heart to attend to the things of another world, or to think of any thing but their troubles. One would suppose that trouble, and disappointment, and poverty here should rather dispose them to seek a rest and refuge in heaven, and to listen to the good news which the gospel brings to the poor. In some instances perhaps this is the case. But with the great majority in this country, we fear the effect is directly the reverse. So far as we can learn, the terrible judgments with which

God is visiting these regions of the earth, have not brought a single sinner to repentance! O how desirable that that Almighty Spirit, whose influence is awakening such multitudes in our favored country, should put forth his energies in these lands.

The sufferings and supposed death of Asaad Shidiak, though they may have produced a salutary conviction on some minds of the truth for which he suffered, seem on the whole to have done much to suppress the spirit of inquiry that was beginning to show itself in the mountains. And can this be wondered at? Who, with such a fearful beacon before him, will dare to think for himself, or to express his opinion upon religion, unless he be thoroughly convinced of the truth, and deeply impressed with the infinite importance of the subject? It is almost needless to say that few, very few, in this country are so impressed. I said his *supposed* death—for, notwithstanding all the private reports we have heard to the contrary, it seems to be generally believed that he is dead, and that he died in prison. And every body knows that the only crime he was accused of was, daring to read and reason upon the gospel, and to enforce its truths, as far as he was able, upon the attention and consciences of the people, endeavouring at the same time to obey it himself!

Since my last was written, we have had the pleasure of welcoming two of our friends from Damascus, (Messrs. Nicolayson and Farman,) concerning whom we have felt no little anxiety, after learning that they had ventured near that now disturbed and rebellious city. They went thither from Safet, without knowing the danger into which they were throwing themselves. On entering the city they found it in a state of insurrection and anarchy—the Pasha (who has but lately arrived from the capital) shut up in the castle in the centre of the town, with one or two thousand men, and besieged by the infuriated populace. Passing along the street, they were directly ascertained to be Englishmen, upon which a crowd gathered around them, insulted and threatened them, pulled off their turbans, and seemed intent upon taking their lives on the spot. Providentially a young Turk of distinction was near, and through his influence they were rescued from the mob, and taken first to his own house, and then to the house of his father, an Aga, and one of the leading men in the present insurrection. This man treated them kindly, and sent them with a guard to the Latin convent, where they remained one night; and the next day the same Aga sent a

guard of twenty soldiers to conduct them to a village five hours from Damascus, on their way towards Beyroot. For all this apparent kindness and politeness, however, they were obliged to pay liberally. In fact had they not had considerable money, it is certainly probable they would have lost their lives. Their visit to Damascus cost them near one hundred dollars. They were there only two days.

The state of things in Damascus is lamentable. There is no order, no government, no head, but every man is his own master. The populace are extremely exasperated against the new pasha, and against the grand seignor; and most of all perhaps, against the expected English consul, Mr. Farrer. In fact it is the expected establishment of the consul in their city, and the determination of the sultan to introduce and sustain him there, cost what it will, and to enforce his "Nezzaam Jedeed," or new system, in Damascus, as well as in other parts of his empire, that has been one principal cause of this rebellion. It now appears probable that the Damascenes will be forced to yield; for the Emir bechir is ordered to march with a powerful force against them, and he is to be joined it is said, by the Kehya bey, with several thousand troops from the pasha of Acre. We wait, with much interest, for the result of this civil war; more especially because all these movements may have, and doubtless will have, an important bearing upon the enterprise in which we are engaged. We hope that increased liberty will be enjoyed by Europeans and Americans in the Turkish empire and greater facilities and security afforded for the prosecution of evangelical labors in all these countries. Damascus will in all probability soon be an eligible and most important missionary station. May the Lord of the harvest prepare the proper laborers to go into that interesting field.

English Missionaries.

Our friend and fellow laborer, Mr. Nicolayson, is now at Sidon. He has recently visited Jerusalem, and brought away what books and papers remained there, belonging to Messrs. Fisk and Parsons, and settled the account which the Greek bishops had against our missionaries. Mr. Bartholomew, Wesleyan missionary at Alexandria, is now with us. He is very desirous to take with him, on his return, Tannoos El Hadded as a schoolmaster. We have reluctantly consented to part with him, although he is the best teacher we can employ in our school in Beyroot. Since he took charge of it, the number of scholars has increased.

REPORTS OF MISSIONARIES.

LOWER CANADA.

From Rev. I. PURKIS, dated Laprairie, August 16th, 1832.

Through the long-suffering goodness of God, although so near the abodes of the dying and the dead, it is my privilege in addressing the Father of mercies and the God of all comfort, to say with Hezekiah, "The living! the living! he shall praise thee as I do this day; the father to the children shall make known thy truth." The Lord liveth, (who said, "Because I live ye shall live also,") and blessed be my Rock.

I was in your city when the dreadful news arrived which shook all hearts in North America, that the people in the vicinity of my residence were dying of *Cholera* by hundreds in a day; and the distance at which I found myself from my dear family, nearly 500 miles, only made me feel more sensibly my absolute dependence on the God of our lives,—to him alone could I look, when events seemed to say that the sentence of death was gone out against some of them at the least; for fear suggested that out of nine precious lives, that not one should be lost, was altogether improbable, and it seemed to require a strong effort of hope against hope, that some one of them would not be hidden from my sight until the morning of the Resurrection. But that precious book which it is the business of our lives to make more extensively known, like the imperfectly explored forest, has its safe retreats and refreshing streams,—its strong holds and secluded vallies,—its beauties and its blessings, which are only seen and appreciated under the pressure of circumstances adapted to make them desirable, and to urge to their discovery.

But no temporal evil so severe ever threatened me, and nothing in my own history and observation had discovered to me so amply, the peculiar beauty of that part of this blessed volume, where it is said, "*Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day—a thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee*"—"Where no evil shall befall thee, neither shall any plague come nigh thee."—Here I found a "Divine Habitation," a safe and quiet resting place, where I was persuaded that I should be able in any event, to say with calmness and full confidence, "*Thou hast done all things well.*"

Here my anxious spirit reposed itself, and up to the present moment the God of Grace and Truth hath justified the confidence. No dreaded evil has befallen the sinner, neither has any plague come nigh his dwelling.

While we have been admonished of our dependence and of our mortality, it has been in a manner the most merciful, and by indisposition, which under the blessing of the Father of mercies has yielded to ordinary remedies.

I feel thankful that nothing has happened to prevent my preaching twice or three times on the Lord's Day, and occasionally on the week evenings, sometimes two or three times a week. In some instances there appears to be more seriousness, and in many, occasional indications of painful alarm, when they hear of another and another summoned to appear before the bar of God; and I am again and again reminded, that there is not in the universe of moral and mental emotion a greater contrast, than between terror and religion; and the sinner, who like the devils, believes and trembles, would think with more complacency of annihilation even by means of *Cholera* itself, were it possible, than of loving Christ and hoping for salvation by his precious blood, and by that alone. But blessed be God, he who slays the hopes of sinners, and almost overwhelms them so that many have rushed upon their own destruction by the adoption of improper preventives and remedies, is able also to slay the enmity of the heart, and to bring them as humble pensioners of Divine Mercy to rest joyfully on Christ's obedience unto death.

A New Church.

I am happy to say that we have advanced so far with our new church as to be able to make use of it for public worship, although not yet completed, and the sacrament of the Lord's Supper was administered for the first time on the last Sabbath in July, when six persons made a profession of their faith in the Lord Jesus Christ, and of their cordial reception of the standards of the Presbyterian Church as their rule of faith and practice. The day was rendered more interesting by the presence and assistance of a Brother Clergyman from England.

Fields of Labour.

There are settlements all around me to the east, south, and west, sufficient to employ twenty or thirty missionaries, and it is my prayer that the Lord of the harvest would raise up and send forth many labourers into his vineyard, for the harvest truly is great but faithful labour-

ers are very few. And I suppose there is no part of this continent where so little help can be expected from the people themselves: and from the troubles of the present season and the comparative suspension of business, their fear of attending market, and sickness among themselves in the country, occasion great difficulties.

Sketches of the Ravages of the Cholera.

In our village,—on which, during a few days, the scourge alighted suddenly and with awful and terrific weight, during my absence,—we have not had a new case since about the 26th or 27th of June—not one to my knowledge (unless a few cases of common cholera,) since my return from Philadelphia, while in a circle all around us it has raged with awful malignancy.

While in this village, it took from one house five individuals, including four generations. In one house about four miles distant to the S. W. it cut off every member of the family except a poor idiot, who thereby gaining his liberty, he wandered down to our village where he was taken care of by some persons who knew him.

At the distance of ten miles south also, a farm house has been entirely desolated, while the Pestilence had not yet looked in at the door of the next neighbour, (a Protestant family,) within two or three acres, where I took tea, when I received the information. About ten miles distant to the S. E., another whole family consisting of husband, wife, and two or three children, were all removed.

We have had in this village two or three cases of relapse, or second and third attacks, with all the distinctive marks of the disease in its worst form; brought on it is true, as is often the case with the first attack, by great imprudence, as too early exposure or exertion—eating and drinking without caution—and in one most severe case, by getting wet and remaining so all day without change or refreshment: this case, though very bad, did not terminate in death. The number of widows and orphans by this awful visitation will be distressingly great.

August 17. I wrote thus far yesterday. While I was writing, the wind changed almost suddenly from the south to the north—from very hot to very cold, and brought down a heavy rain, and it remains cold, the wind still north. To-day we have one severe case,—at this moment hanging dubiously between life and death.—The case is decided! the young man has entered eternity!

We have just heard of the death of

three at Beauharnois, friends of the Gospel, and our own friends—an elderly female, together with her daughter's husband, the stay of the family, and a child;—but a short time ago two dear friends at Montreal were very suddenly removed who used to worship here. Alas! what a valley of death is this once proverbially healthful province become!—Yet the Lord liveth and blessed be his name—though he slay me, yet, through his own sovereign grace, will I trust in him. O that he would be pleased to send the spirit of true repentance, and in his infinite mercy spare the people!

NEW YORK.

From the Rev. JOHN SHERRER, dated Pembroke, N. Y. July 25, 1832.

The account I have to render, at this time, has nothing specially interesting, except that a great degree of peace and harmony prevails among us. The members of the church walk together in love, striving together for the faith of the gospel. As a church we may be said to be in a stupid condition, having more of the world to occupy our attention than usual. This is no excuse, although it is sometimes alleged. The minds of our brethren, and especially the trustees of the society, have been much exercised in preparing a place of worship. It has been with much effort they have accomplished their desired object. We now feel it to be the greatest pleasure, that we can go up to the house of God in company. Previously we had only a school house to occupy, and that only a part of the time.

Since my last we have received an addition to our church of seven persons, two by profession, and five by letter. The communion has been administered once, and nine children have receive baptism.

Church dedicated.

On the 11th instant our meeting house was dedicated to Almighty God, the Father, Son, and Holy Ghost, amidst a large collection of people. The occasion was truly interesting and impressive, and I trust will long be remembered. The aged brethren, who had assembled together in their log school house for twenty years, now seemed doubly grateful. The expression and circumstances, at least many of them, were not unlike those of David and the Princes of Israel, when they brought forward their offerings for the Temple. Every one appeared humble and zealous in the praise of God. It is true our house has been built in troublous times, but there seems to be arising for us a brighter prospect. May the Lord continue to bless his peo-

ple with the abundance of peace. Indeed God has already made this place a Goshen, compared with the surrounding country. But nothing is too hard for the Lord. He is able to transform this moral wilderness, and make it like Eden. In many of the places where I preach occasionally, I can see nothing, except by the eye of faith, to encourage the heart of a minister. On the whole, light is *spreading*; and this encourages me to hope that some rays may fall on those regions, where nought but guilt and horror reigns. I often think there is need of patience, that, after having done the will of God, we might receive the blessing.—In my next, I hope to say something more favourable respecting our Sabbath schools and Bible class.

From the Rev. H. HALSEY, dated Cambria, Niagara co. July 3d, 1832.

My missionary labors during the past quarter have been the preaching of forty-four sermons, making fifty-nine family visits, attending eight prayer meetings, one church meeting, two monthly concerts, one temperance meeting, one school, and the administration of the Lord's supper. One member only has been admitted to the church by letter. The state of religion must be acknowledged to be low, though there has been a gradual increasing attendance on public worship. The cause of temperance is making gradual progress; we have three Sunday schools, more flourishing than at any former period. The monthly concert is seldom, and but thinly attended. Religious intelligence is more generally diffused than formerly, and more is done for the cause of benevolence than at any former period. By this, however, it is not to be understood that even now, any thing considerable is done. The monthly distribution of tracts has been adopted to a considerable extent. Small libraries have been procured for the Sunday schools. There have been some cases of special seriousness, if not of hopeful conversion. In connexion with the meeting of Presbytery at this place in the latter part of June, a protracted meeting was held, at which there were some indications of special seriousness that had not before existed. What may be the result we do not presume to say.

A plan for an occasional supply of the destitute.

At their late session Presbytery took into consideration the state of the destitute and feeble churches within our bounds, and designated certain of their number, ministers and elders, to visit

these churches and spend three days, including the Sabbath, for the purpose of awakening and encouraging them to seek for themselves a supply, at least for some part of the time, of a preached gospel. It is presumed that the performance of this service will not be thought inconsistent with the duties of your missionaries.

I deem it one of the best services done to the churches in this region (and also to the missionary cause,) to excite them, if possible, to greater effort to help themselves. Nor does it seem to me reasonable, that the feeble churches should remain wholly inactive and wholly destitute, merely because they cannot have the undivided labors of a minister. Some of these churches are contiguous, and if two or three receive the labors of one man, his whole number would be smaller than many single congregations.

From Mr. S. F. HOLIDAY, dated Huntington, Long Island, July 5th, 1832.

It is some weeks since my three months were ended at Gainesville, but I have neglected sending you my report until now in consequence of being undecided about returning to G. I have no reason to regret taking your advice in going there, but have great cause of gratitude to God in leading you to point out to me that field, and in dissuading me from entering the one I at first had in view. Soon after my arrival at G. I found the people so anxious to secure my services *all of the time*, that it was thought best by Dr. H. and myself to gratify them. I have remained there *all of the time* for the three months of my commission, and W. I regret to say has been entirely destitute. Nothing of special interest occurred until about three weeks from the commencement of my labours, when, as we humbly hope, it pleased the Lord to change the hearts of three or four young persons; this arrested powerfully, for the time, the attention of the thoughtless and careless, and we fondly hoped that this would be the commencement of a general revival; but we were disappointed, and we seemed to be left without any remarkable tokens of the divine favour for at least five or six weeks, when from that time until I left the place, we enjoyed almost a constant revival, increasing in power and interest until the last. During this time we held a protracted meeting, but were very much disappointed in not obtaining assistance. Only two of the ministers *expected* came, and only one remained until the close of the meeting; so that much of the labor devolved upon ourselves, and he who works not

by might nor by power, but by his *Spirit*, did not withhold success, as you will see by the results. Since January 31, have united with the church, three by certificate and the remainder on examination at the last communion season, and since twenty-eight. Twenty-six of the latter number were examined, and they stood propounded for admission into the church before I left. As I thought it was too short a time since their conversion to receive them into the church, I therefore gave notice that the Lord's supper was to be administered to them on the next Sabbath by brother P. and since I have received a letter informing me of their reception, together with two or three more, in all making twenty-eight, and these, says my correspondent, we trust are only a *part* of the fruits of your labors and of those who have labored with you in the Lord. The remainder, however, are mostly very young persons.

From the Rev. H. WALLIS, dated Alden, July 6th, 1832.

In my last communication to you, I reported my labor up to the 1st of April last. Since that time I have preached twenty-four sermons, sixteen at the place of my stated labors, and eight at other vacant places in this vicinity; administered the Lord's supper to the church in South Pembroke (now Darien); administered the ordinance of baptism to six children; visited nearly all the families in my congregation; attended the Sabbath schools every Sabbath that I preached with the congregation; attended two weekly prayer meetings; and the monthly concert of prayer.

Our Sabbath school is more prosperous this season than it was the last. We have about fifty scholars. The temperance cause is becoming more prosperous. And I think the state of things here is improving as fast as could have been anticipated in the space of a year. The interests of Presbyterianism are advancing as people gain instruction.

From Rev. J. W. WOODWARD, dated Alden, Erie county, N. Y. August 9, 1832.

Through the divine goodness I address you again from this field of missionary labour. In the hope that I might find employment for a longer period than my present engagement, I have removed my family to Alden, and have purchased a small tenement for their accommodation. Following as I thought the direction of Providence in my location here, I should leave this station with reluctance; and it has therefore been necessary to incur some expense for which the

kindness of your Board, in the donation to this society, will afford a seasonable relief. The people in this vicinity generally possess but scanty means for the support of the Gospel, having taken their farms upon credit for which they are still in debt at the Land Office. But I regard it as an honor to be employed where the poor have the Gospel preached to them. I have reason to acknowledge with gratitude the respectful attention which they give to the word, and the facilities which they afford in my other labors among them.

Since my report in April, I have continued to preach the Gospel steadily on the Sabbath, and occasionally at other times, and to administer the ordinances, with an interruption of one Sabbath from ill health, and two other Sabbaths, when absent to meet my family at Palmyra. Two of those days they were supplied by brethren in the ministry. Although I cannot speak of a revival of religion as the fruit of my labors among this people, I have to acknowledge with gratitude many tokens for good. The number of those who meet for worship on the Sabbath is considerably increased, who are now accommodated in the meeting-house in its unfinished state. At the last communion six persons were added to the church by certificate. Our Sabbath school is somewhat enlarged, and has become more interesting. The cause of temperance is taking deeper root, there being about 150 names attached to the Constitution, on the principle of total abstinence. Our last meeting was in a neighborhood where little had been done, at which an address was delivered, and sixteen names were added to the Constitution. The monthly distribution of tracts is continued with encouraging prospects, and the labours of the Society are extended over a wider field, there being a considerable territory by act of Legislature annexed to Alden. May the Gospel, as "a little leaven leaveneth the whole lump," diffuse itself in the mass of this community, and extend its saving influences to generations yet unborn.

PENNSYLVANIA.

From the Rev. R. DILWORTH, dated Pleasant Valley, July 12th, 1832.

My second quarter in the service of the Board having expired, it becomes my duty again to forward a report. Nothing of special interest occurred during the quarter past. The state of religion is still rather languishing, which is lamentably the case in almost all the congregations throughout this section of country. We had a communion in Plea-

sant Valley on the last Sabbath of May, and I have to state that there were no additions to the church, except one person on certificate. This circumstance alone is discouraging, and affords just cause for mourning. But while lukewarmness is our characteristic, and the copious effusions of the Holy Comforter are not granted, we yet hope that the Lord has not quite forsaken us, and that his goings forth in majesty and grace will yet be seen to rejoice the hearts of those who are praying and mourning over our spiritual desolations.

A serious and general attention is paid to the public ordinances of the gospel; and the monthly concert was more numerously attended during the quarter past than formerly.

We have succeeded in organizing two Sabbath schools in the congregation in addition to the one before reported. The three schools include about one hundred youth and children; a number of whom formerly spent the Sabbath in licentiousness and folly. These schools are now in successful operation, and the prospects with regard to them are flattering.

During the quarter I preached thirteen sermons in Pleasant Valley, and the brother who assisted at the communion preached three (for which I made a return,) which make sixteen. I attended two monthly concerts, baptized one child, and had one general meeting of youth for catechetical instruction. In these meetings my plan is to ask the questions contained in the larger and shorter catechisms with other questions arising from them; converse on the importance of practical and experimental piety; and urge an early and speedy attention to the soul's eternal interests.

May the Lord revive his work among us, that in my reports hereafter I may be able to tell the Board how great things he hath done for us, whereof we are glad.

OHIO.

From the Rev. J. B. MORROW, dated New Philadelphia, Ohio, July 3, 1832.

My labours are about equally divided between these two places, and the vicinities of each—the effect of these labours under the blessing of God, appears to be favourable to the cause of religion in general, and to the religious interest of the two societies in particular.

In my last report it was stated, that a serious attention to the subject of religion, with a considerably awakened feeling existed at this place, but that I could not call it a revival in the proper sense of the term,—and experience now proves

that there may be a high degree of excitement, and much apparent concern, and the result not be such, as the first appearances give us occasion to hope for—whether this state of things is to be ascribed to want of faithfulness on the part of the minister,—the unfaithfulness of those who profess religion—or to other causes among the awakened themselves, I am not prepared to decide—perhaps to the whole combined.—In regard to the excitement here, it has passed away—yet there has no doubt some good resulted. The religious services of the Sabbath are better attended, than were before in this place—there is in the community more sobriety and order—some who yet do not profess to have experienced a change of heart, are still serious and concerned, while from 15 to 20, profess to have passed from death unto life—how many of them will ultimately unite with our denomination, I cannot say. I expect but few, because of the previous connexions of families to which they are attached, with other denominations. I administered the Lord's supper here on the last Sabbath in last month, and received into connexion with the church, four on certificate, and four on examination—one of whom I baptized.

At Sandyville, the state of the church is interesting—much unanimity and love among the members. I administered the Lord's supper in that church, on the first Sabbath in last month, and received four on certificate, and six on examination, three of whom I baptized. On that occasion, we occupied our new meeting house, though in an unfinished state—and on the Monday after, the seats were rented at an annual rent, to raise funds for the minister, and to liquidate the debt on the building. We continue to occupy it since, and the prospects of the congregation under these better accommodations, are more encouraging.

I am endeavouring daily, to promote the temperance cause—to foster Sunday schools—to distribute the sacred scriptures and tracts. I preached about 30 sermons and lectures this quarter—regularly attended the Sabbath school here, and visited the sick and others. A weekly prayer meeting is attended in the Sandyville church; also one here, until a few weeks since; also a weekly lecture, in which the Lutheran minister and myself attend alternately. I have formed a Sabbath school at Canal Dover, which is conducted with encouraging success. I am endeavouring to have another formed, five miles west of this, which I hope will succeed.

An Interesting Missionary Field.

Last week, I went 16 miles S. W. from

this place, in Coshocton county, where I found several Presbyterian families, and the people generally desirous of having stated preaching. I preached there, and to many, I was the first Presbyterian preacher they ever heard. There is a wide field in this region for missionary labour. We have no minister in Coshocton county—none in Holmes—and none in west part of this county, and the adjoining part of Wayne. In this region, just mentioned, there are five churches, and as many other places where congregations might be collected. When I look over these waste places, and behold the errors which are being sown, and reflect upon the destiny of souls, I cry, Lord how long! Send labourers into thy vineyard, for the fields are ready for the harvest! I could fill a sheet with particular incidents, calculated to show the destitutions of this region, as to good moral instruction, and the consequent obligation of the churches that possess a regular ministry, to send light and truth to such places; but I must close; earnestly earnestly praying that God may encourage and prosper our Board of Missions, that it may become an instrument of bringing joy and gladness to souls that are ready to perish.

From Mr. P. H. GOLLADAY, dated Eaton, Preble county, Ohio, July 17, 1832.

According to the instructions received in my commission, I now communicate to you, an account of my services for the last six months. About the middle of January, I came to this place, where I found a small church, consisting of thirty three members, in a cold and distracted state. Since that time, I have laboured among them, ministering to them generally twice on the Sabbath, and frequently during the week, until about the middle of April; since which time, I have spent about one-third of my time at Newcomb, (alias Dover,) a little village, about eight miles from this place. The Lord's supper has been administered once in each of the congregations, since I began my labours in them; in Eaton, about the first of April, when three were received on examination and one on certificate. Four or five have professed a hope in Christ since, and will unite at our next communion, which will be in about four weeks. The Lord's supper was administered in Newcomb, about a fortnight ago, when five were received on examination, and one by certificate. The state of religion is encouraging in both places, but particularly in the latter, where there are several inquiring what they must do to be saved.

My congregations have generally been

respectable as to numbers, and quite attentive and orderly; and I hope that my labour has not been in vain, in either of my little congregations.

From Mr. THOMAS M. CHESNUT, dated Woodsfield, Monroe county, Ohio, July 7, 1832.

In accordance with my instructions, I proceed to make my first quarterly report. The field designated for my occupation was Monroe county, Ohio. This field is large; it extends about 28 miles along the banks of the Ohio river, and upwards of thirty back. Many parts of it mountainous, and inhabitants sparse. Much of my time has necessarily been spent in riding.

I entered upon my labours in April last. In this county there are three congregations, Malaga, Woodsfield, and Bellville, all of which are new and feeble. I spend one-fourth of my time at each of these places; the remaining fourth at the Long Reach, on the river, and at the mouth of Capteen. At these two places, there is a prospect of doing good. There are a number who appear willing to have preaching, although we know of but two professors of religion who are Presbyterians.

Owing to the extent of the field of my labour, and the difficulty of sending appointments to the different congregations, my first month had almost passed, before I could accomplish much. I have, however, attended to the duties of a missionary, as constant and as faithful as my abilities would permit. Since I have got my arrangements completed, I preach four, and frequently, five sermons every week; this is as much as I can do, with due preparation, in connexion with other duties.

At Malaga, the Sabbath school was revived immediately after my arrival—it is doing as well as could be expected for the region in which it is located—there are near forty scholars in attendance. I have a Bible class here—it meets on the Sabbath morning, immediately after Sabbath school—it is attended by the teachers and some of the larger scholars. There are frequently many present who do not belong to the class. I believe it will do much good. A degree of seriousness is already manifest in some of the members of the class. A prayer meeting is here attended to on every vacant Sabbath, after the school is closed. The monthly Concert is regularly observed. On the first Sabbath of June last, the Rev. Mr. Cowles was with us, and administered the sacrament of the Lord's supper. As the day was bad, our con-

gregation was not large—there were about forty communed;—there were none made application, at this time, for admission into the church—yet the audience was solemn, and we hope the season was profitable to many souls. At Malaga, there is a small log meeting house—it is yet unfinished. Arrangements have been made to have it completed this fall; it is in the vicinity of a village, bearing the same name.

Woodsfield; here I have succeeded in forming a Sabbath school, which contains 40 scholars. We expect to have a library for the school shortly. The greatest difficulty under which this school labours, is the want of pious, faithful and energetic teachers. I fear they will soon grow weary in the good work. May the Lord communicate much grace to their souls, and fit them for a faithful discharge of duty. Woodsfield is the capital of the county; the public buildings are up—and the town is improving; we look upon this as an important point in this field, and we bestow as much labour upon it as our time will admit. When I preach here, the people attend as well as I could expect, and are attentive—may the Lord seal instruction to their souls. We have no prayer meetings here of any kind, owing to the want of active members to take part in them. I have laboured to present the subject before them, to show them the duty and the necessity of it. We expect to form another Sabbath school three miles west of Woodsfield, in a few weeks.

Bellville,—this merely exists as a congregation; it has not yet been organised as a church. Things here, however, present an aspect more favourable than any other part in the county. This is entirely a new congregation—twenty months since, not one of the families that now compose it, were in the state; they are from western Pennsylvania. The Sabbath school contains 50 scholars; it has a good library. I have a Bible class here,—I attend to it after Sabbath school is closed. The monthly Concert is observed here. By attending at Malaga in the morning at ten o'clock, and at Bellville at four, I am enabled to meet both societies the same day. This plan I believe, is preferable to having the meeting alternately in each place. Another Sabbath school is now in successful operation near the dividing line, between these two congregations; it has generally about 35 scholars. The congregation at Bellville, have made arrangements to erect a brick meeting house this fall; a sufficient amount of money we expect can be raised to erect the building and close it in, so that we can worship in it during the

winter. I have not yet attempted to form Sabbath schools along the river, owing to the want of suitable persons to attend to them.

I have preached this quarter, 51 sermons—attended four monthly Concerts, and addressed the meeting each time—distributed religious tracts and papers through the country—visited several sick—attended one funeral—formed one Sabbath school, and visited it with others alternately, and addressed children and teachers, besides attending to the different Bible classes.

This region has been much neglected; much of it has been entirely destitute for some time. All the labour that I am able to bestow upon this field, is altogether inadequate to its demand—this is indeed, a region of interest, if we regard the salvation of souls—there are thousands here perishing for lack of knowledge—many will not attend meeting; we must go then to their dwellings, and preach to them there; but what can one do in such wide extent? His labour is almost lost. I am but once a month in a place—when I return, they have nearly forgotten what they have heard. May the Lord of the harvest, speedily send forth labourers into this field who shall be faithful.

NORTH CAROLINA.

From Mr. JOHN DICKEY, dated Lake Phelps, July 16th, 1832.

I would have forwarded my report to you sooner, but as I expected to leave my present field of labor at the end of six months, and had already delayed it beyond the proper period, I thought it was as well to wait until my labors were brought to a close, and the whole result be presented in one account.

I came to this region about the last of December. My labors during the six months I have been here have been somewhat of a divided character, being partly directed to the white population and partly to the slaves on two adjoining plantations. In each of these spheres I trust my labors have not been without some good results.

In the course of my labors among the white population I have preached forty-seven times. Made sixty-seven religious visits, distributed many hundred pages of tracts, attended two four days meetings, besides preaching several times on other occasions out of my own field of labor. My congregations, owing to the variety of conflicting opinions and interests, have not generally been large. Yet still, through the divine blessing, something has been done towards the conversion of sinners. About eight or nine profess to have become new creatures in Christ

Jesus; nearly all of whom have connected themselves with other churches. We have not made any attempt to organize a Presbyterian church. The prejudices of the people are so much in favour of other denominations, that the prospect of building up a Presbyterian church in this section of country is not very encouraging. There are two Sunday schools in operation. There are a great many children who are not able to read, nor are ever likely to learn, unless they are taught in the Sunday school. We have had two four days meetings. The first one particularly had a very favourable influence upon the cause of religion.

Worthy of imitation. Interesting labors among the slaves of the south.

Among the negroes my labors have been most abundant, and apparently attended with the greatest degree of success. The gentleman in whose family I reside, appears to feel a good deal of interest in the religious instruction of his slaves, possesses a considerable number; these, with those on a neighboring plantation, made a congregation of upwards of two hundred. For some time I have had among them four meetings in a week, two on the Sabbath and two during the week. The whole number of meetings of different kinds since my labors commenced among them, has been about seventy-six. The attendance has generally been very regular, requiring little effort on the part of their masters to secure it; and seldom have I seen better attention than the greater number of them have manifested. It has frequently been an affecting sight to look over them and see the deep and solemn interest with which they seemed to listen to the truths of the gospel, and often has the tears been seen starting in their eyes as its solemn messages have been pressed home upon their hearts.

During the month of May last, the interest felt among them on the subject of religion was very considerable indeed, and seemed almost to be entitled to the character of a revival. On Sabbath, the 14th of May, about five professed to have given up their hearts to the Saviour, and a considerable number more during the week immediately following. The whole number who profess conversion is upwards of thirty. How many of them have really passed from death unto life, time and the day of judgment must determine. Some allowance ought perhaps to be made in forming our opinion for the greater danger of self-deception in persons in their circumstances. One circumstance, however, which makes their profession of a change of heart more to be depended on is, that there has been

little or no outward excitement among them. There was a very great tendency to this when I first commenced preaching among them; but after a little training a more orderly congregation could scarcely any where be seen. The preaching has been more addressed to the heart and conscience than to the feelings. And while they have been continually told that it is their *duty immediately* to repent, give up their hearts to Christ, and devote themselves to his service, great pains has been taken, from time to time, to communicate to their minds solid instruction. In endeavouring to effect this, the catechetical method of instruction has been found most successful. A system of questions was drawn up embracing the most important doctrinal points. When a question was proposed, the answer was given by any persons in their own words who felt able to answer it. The same questions were repeatedly asked, and the answer explained, until the idea designed to be conveyed was pretty clearly impressed upon their minds. In this way a great deal of instruction was gained which could not very easily have been clearly conveyed to their minds by any other method.

ILLINOIS.

From Rev. B. F. SPILMAN, dated Golconda, Illinois, June 28th, 1832.

The intense anxiety of the destitute for the heralds of salvation.

During the period embraced in this report, my labors have been considerably scattered: so that it could scarcely be expected that much apparent good would result in any one place. Notwithstanding, the increase of labourers with which we have been favoured during the last winter, the demand for my poor labors does not appear to be diminished. I have visited Gilead Church in Jefferson Co. and Hopewell in Franklin co. once. They are both still destitute of preaching except when favoured with occasional visits by your missionaries. And particularly with respect to Hopewell, such visits are lamentably few. They are wishing, and hoping, and praying that the Lord may during this year furnish you with a devoted young missionary for them. And if tears of sympathy and concern for them, from your scattered missionaries here would avail any thing, in the matter, those tears would flow in abundance. The Churches of New Bethel and Fairfield in Wayne city are in the same situation.

In Golconda there is nothing special worthy of notice. On last Sabbath the sacrament of the Lord's supper was administered here. We believe that Chris-

tians found it "good to be here." And there was an encouraging degree of feeling with the impenitent. The Sabbath school cause flourishes in this congregation. All three of our Sabbath schools here are in a prosperous state and evidently doing good.

In Shawneetown we lately held a sacramental meeting. We had an addition there of two members. We think the state of things was never before as encouraging as now. The meeting was numerously attended. And there was an unusual degree of solemnity and feeling. The Sabbath school flourishes there beyond our most sanguine expectations. It seems to have outlived all opposition. One of those received into the Church was before a regular scholar in the Sabbath school. She came forward and dedicated herself to God in the solemn ordinance of baptism. Nor did she leave her young infant behind; but gave it up also in this ordinance. This school furnishes a striking example of what may be accomplished by the instrumentality of a few pious females. The Church there have entered into arrangements for erecting a church. And I have no doubt but this effort will be successful.

A Church Organized.

Equality presents at present a much more interesting aspect than formerly. About the last of May we held a 3 days meeting there, we received five members on certificate; and six others on examination and organized them into a Church. And on the Sabbath this little band sat around the table of the Lord, and commemorated his dying love, We found

"How sweet and awful is the place
With Christ within the doors."

There were many tears shed by the congregation, and we found that several who were lately careless, are now among the anxious. The Sabbath school here is gradually increasing. Thus you see that the Lord is doing something for us: and that amidst all our discouragements and toils, we have something to cheer and encourage. In view of these manifestations of divine goodness we would say from the heart "not unto us, O Lord, not unto us; but unto thy name be the glory." While we would take shame to ourselves that we are so little engaged in so *good* a service under so *good* a Master.

FLORIDA.

From the Rev. E. H. SNOWDEN, dated
St. Augustine, March 4th, 1832.

Interesting revival in St. Augustine, Florida.

I have intended for some time to give an account of the day of small things in this city; but have been restrained by the belief, that greater results would be unfolded than we had reason to expect perhaps, considering our limited exertions. We do think however, that what has been done, is merely an earnest of what God intends to do here, for his own glory. We regard it as a manifestation of his grace, to keep us from despair, as a sign, like the bow in the heavens, that seed time and harvest shall not fail. O! what an encouragement have all the children of God to go to him who giveth liberally and upbraideth not. Even the king's heart is in the hands of the Lord and he turneth it whithersoever he will. When the souls of immortals are at stake, I think we are warranted in indulging a feeling which might perhaps be denominated spiritual avarice, a desire for the salvation of sinners, which though directed towards a different object is nevertheless akin to that of which the Christian is conscious, when he hungers and thirsts after righteousness. Something similar to the aspirations which the seraph hath that God may be glorified.

This is the first remarkable display of God's power in converting sinners ever witnessed in this city—one of the most ancient perhaps in North America: and we trust that it is but the beginning of a series of operations which will not cease until *holiness to the Lord*, shall be written on all the works of his hands. During the fall and winter, the audiences have been solemn and attentive, and a few were seriously impressed: but only here and there one obtained a joyful deliverance. It was then thought expedient to appoint a protracted meeting. Our brethren in Georgia were invited to come over and help us. Meanwhile the members of the Church were admonished of their responsibility as co-workers with God in doing good. They felt the appeal and rallied around the standard of the cross. The Rev. Mr. Baker came to our assistance and the meeting was commenced. This faithful servant of Christ has been instant in season and out of season: exhorting, reproving, and intreating with all long suffering and doctrine, and his unremitting efforts have been greatly blessed. The public assemblies were crowded. The slumber of ages was broken. Hypocrites were stripped of their borrowed garments. The ungodly were warned of the perdition which awaited them. Christ was

fully presented as the only refuge from the storm of divine wrath. As is generally the case when God's people humble themselves before him, the Lord hearkened and heard them. Twenty-three have been hopelessly converted; a number are under conviction of sin, and the vain confidence of multitudes has been shaken. The Lord has scattered a few mercy drops on our heritage. The waters have been troubled: and it is our prayer that it may be the commencement of a great work of grace which shall reach the tops of the mountains.

There are now many applications for Bibles. The Sabbath school has been revived. Ten of its members, have in the judgment of charity become pious. Another Temperance Society has been formed and is now in successful operation.

It is the earnest request of Christians here that this place be *especially* remembered by all who have an interest at the throne of grace. Can this reasonable request be denied by any who love the souls of men?

A sketch of some of the destitutions of the West, furnished by a missionary in Kentucky.

Take any of the late maps of Kentucky—draw a line from the mouth of Tyger's creek on the Ohio, south-west to the Tennessee line, passing through Tompkinsville, Monroe county, Ky. On the south-east side of this line are 21 counties and parts of counties, embracing about one-third of the territory, and perhaps one-fourth, or at least, I think, one-fifth of the population of the state. When I was in that section, there was to the best of my knowledge—and I used every opportunity to acquire information on the subject—but one Presbyterian minister in all these twenty-one counties.

My own impressions when on the ground, were, that the Gospel never can take deep root and pervade the whole mass of the people, till some system for their intellectual cultivation be devised. (Some of the counties falling partly within this line are supplied with Presbyterian ministers partially. These and some of those included, do not fall within the compass of these remarks.) Indeed, in many places, the most successful method would be to establish stations and open schools for the instruction of all who could be induced to learn. A spirit of inquiry might thus be excited, and the people brought under the influence of the truth as it is in Jesus. Here follow some statements deduced from the returns of the Assistant Marshal, who took the census for 1830.

Morgan co.	has its children at school in	
	the proportion of	10 to £39
Russell,	do.	10 to 300
Clay,	do.	10 to 180
Perry,	do.	10 to 180
Pike,	do.	10 to 140
Laurel,	do.	10 to 140
Harlan,	do.	10 to 130
Knox,	do.	10 to 100
Cumberland,	do.	10 to 90
Casey,	do.	10 to 95

These counties are all on the south east of the above line. One hundred missionaries, whom *the love of Christ* would constrain to "become all things to all men," might enter into this field and find work enough for all their lives.

Knowing the state of things, I could not feel that I had discharged my duty to your Board, to these people, or to my Master, till I had communicated the substance of these facts. May the Lord enable you to take such measures as will send the light of life and the knowledge of salvation to those who are indeed sitting in darkness.

On the 6th of April, I left Tompkinsville for Pulaski, &c. in this state, and reached Scottsville on the 7th, after riding thirty-five miles through the rain. That night I delivered a temperance address to a respectable audience; a society had been previously formed. On Sabbath I organized a Sabbath school; formed a Bible class; and preached. The circumstances of the school were very favorable to its prosperity.

APPOINTMENTS.

Rev. Eleazer Luce, for one year, to Freetown Corners, Cortland C. New-York.

Mr. W. A. Holliday, for one year, under the direction of Executive Committee of Vincennes or Indianapolis Presbyteries, Indiana.

Rev. A. White, for one year, to Naples, Ontario C. New-York.

Mr. John White, for one year, to Poundridge, West-Chester C. New-York.

Rev. S. H. Doak, for one year, to White and Warren Counties, Tennessee.

Mr. Jas. Blakeslee, for one year, to Marathon and vicinity, N. Y.

RE-APPOINTMENTS.

Rev. G. G. Sill, for six months, to West Mendon, New-York.

Rev. J. B. Wilcox, for one year, to Castile and East Gainesville, New-York.

Rev. J. Hunt, for one year, to Newton, Bush Creek and Irville, Ohio.

Rev. John Pitkin, for one year, to Dresden, and Muskingum and Stillwell Settlements, Ohio.

Rev. W. Sickles, for one year, to Rushville and vicinity, Indiana.

Rev. C. Bates, for one year, to Gains, Orleans C. New-York.

Rev. T. Reynolds, for one year, to Moria, New-York.

Mr. S. S. McRoberts, for three months to Vicksburg and vicinity, Mississippi.

NEW AUXILIARIES.

McComb, McDonough co., New-York.

York, Livingston co., N. Y.

Pavillion, N. Y.

Bath, N. Y.

West Bloomfield, N. Y.

Caledonia, N. Y.

Dansville, N. Y.

White Plains, N. Y.

Total 491.

LETTERS RECEIVED

To the 1st of September, 1832.

P. H. Golladay, Ohio; T. Rot, Alabama; T. M. Chesnut, Ohio; J. Dickey, Pennsylvania; Elders, Elizabethtown, Tennessee; M. W. Jackson, Virginia; J. Burbank, New-York; Executive Committee of Lancaster Presbytery; P. Pierson, North

Carolina; A. McKeehan, Pennsylvania; S. H. Morrison, Alabama; C. B. Bristol, Virginia; N. Harned, Maryland; E. Bouton, Illinois; J. Sherer, New-York; A. O. Hubbard, New-Jersey; W. Sickels, Indiana; J. H. Logan, Kentucky; J. Anderson, Ohio; C. Bates, New-York; J. T. Russell, Kentucky; W. R. Smith, Delaware; Elders and Trustees, Naples, New-York; J. Greer, New-York; J. Wolf, Virginia; S. Cowles, Ohio; S. Henderson, Pennsylvania; J. W. Woodward, New-York; J. Storrs, New-York; J. S. M'Cutchen, North Carolina; T. Beer, Ohio; J. Kennedy, New-York; I. Reed, Indiana; W. M. Eagleton, Tennessee; A. Coe, Ohio; S. S. McRoberts, Mississippi; S. King, Pennsylvania; D. M'Intyre, Virginia; H. H. Hopkins, New-Jersey; J. Spicer, New-York; W. Ellison, Ohio; A. Scovel, New-York; J. L. Belville, Ohio; T. Gallaudett, Kentucky; I. Purkis, Lower Canada; A. Parmelee, New-York; F. Herron, D. D. and others, Pa.; D. L. Russell, New-York; J. Wolf, Virginia; D. Pratt, New-York; I. Bennett, Illinois; R. H. Hubbard and D. L. Russell, New-York.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 30th of August to the 1st of September, 1832.

Chilisqueague, Female Missionary Society, per W. Shedden,	-	12
“ Congregation, do,	-	8
Dresden, O. Collection at communion season, per Rev. J. Pitkin,	-	7 12
Danville, O. Collection 4th July, per Hon. Judge Montgomery,	-	29 75
Fairview, O. Per Rev. S. Cowles,	-	1 84
Gilead, Ill. Auxiliary, R. Maxwell and wife, per W. K. Stewart,	-	1
Gaines, Orleans co. N. Y. Auxiliary, per Rev. C. Bates,	-	25
Hagerstown, Md. Legacy of James Ferguson, deceased, per his executors, J. Kennedy, H. Kennedy, and J. M'Curdy,	-	500
Lexington, Ky. Returned by Rev. R. Davidson, per Rev. J. F. Phelps,	-	100
Milton, N. C. Per D. A. Pemah,	-	30
Philadelphia, Six month's int. due 1st Aug from Gen. Assem. J. Snowdon, treas.	-	375
“ William Brown, Esq. his subscription for 1832,	-	100
“ Donation from W. F. Geddes,	-	3 52
“ Don. from Miss M. Johnston,	-	50
“ A. B. C. Society,	-	20
“ P. M. Society,	-	14 26
Paris, Ind. Auxiliary per Rev. J. C. Crawford,	-	8 62
Presbytery of Genessee, N. Y. per H. Wallis, treas.	-	12
Path Valley, Pa. Donation from Paul Geddes,	-	5
Rushville, Ind. Collection per Rev. W. Sickels,	-	2 83
Rochester, N. Y. Don. from a Lady per D. L. Russell,	-	1
Shelby co. Ky. Mulberry Church Aux. Society, per J. Venable,	-	13 50
Shirleysburg, Pa. Auxiliary Society per Rev. A. M'Keehan,	-	10
Stanford, Ky. Auxiliary Buffalo Spring Church, per J. B. Camden, treas.	-	12
Vienna, Trumbull co. O. Donation, Miss L. L. Denow, per Rev. E. Bouben,	-	20
West Mendon, N. Y. Mon. Concert collection, per Rev. G. G. Sill,	-	2
Wyoming, Genessee co. N. Y. Mon. Con. col. per H. G. Walker, per D. L. Russell,	-	8 59
“ Female working Society, per Miss Cooke, per D. L. Russell,	-	17
White Plains, N. Y. Auxiliary Society, per Rev. C. Long,	-	8
“ Ladies Sewing Society, do,	-	6 50
Missionary Reporter from sundry subscribers,	-	-

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SOLOMON ALLEN, Treasurer,
No. 117 Chestnut Street, Philadelphia:

THE
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THE CORRESPONDING SECRETARY OF THE BOARD.

VOLUME III. 1831-32.

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1832.

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SPECIAL NOTICE TO AGENTS, AUXILIARIES, AND ANNUAL CONTRIBUTORS.

From the address of the Executive Committee it will be perceived, that the Board of Missions are at the present time, in *great want of funds*. We would, therefore, respectfully solicit, from all our agents, from the *Treasurers* of Auxiliaries, and all others who may have funds in their hands designed for the use of the Board, a *prompt remittance* of the same to our Treasurer, SOLOMON ALLEN, Esq. No. 117 Chesnut street, Philadelphia.

Annual Contributors to the Board would confer a special favour, if they would forward, as *speedily* as may suit their convenience, the amount of their benefactions.

We would, respectfully, remind the *Sessions*, which are Auxiliary to the Board, of the vast importance of *diligence and punctuality*, in making their annual collections, and in renewing their efforts to *increase the number of members of Auxiliaries*, and to obtain liberal subscriptions and donations, from wealthy and benevolent individuals. In accordance with the wishes of many of their friends, and with a view to the strictest economy, the Board have greatly diminished the number of their special agents, and having only *three* engaged in their

service at the present time, they are under the necessity of depending almost entirely on the gratuitous efforts of those *ministers and elders*, who take a lively interest in their operations, for a large proportion of the pecuniary resources which are indispensable, to the successful prosecution of their work.

It is the earnest desire of the Board, that a fair and extended experiment of the plan of raising funds by *voluntary agencies*, may now be made by Sessions, and Presbyteries; in order that they may be enabled hereafter, if it should prove successful, to avoid the expense of all special Agencies.

NOTICE TO APPLICANTS FOR MISSIONARY AID.

Applications to the Board for *Missionary appointments*, and *pecuniary aid*; and also for the *re-appointment* of Missionaries, should always be made by the *Elders* of the Church, *through the Corresponding Executive Committee* of the Presbytery to which the Church applying for assistance belongs—accompanied with a recommendation, from said committee, of the Missionary to be appointed, and a specification of the amount of aid, deemed indispensably necessary.

If there be no Corresponding Executive Committee in the Presbytery, the application must be fully sanctioned by two neighbouring Ministers, connected with the Presbytery to which the Church belongs.

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church—that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in order and government of the Presbyterian Church; and by their taking an agency in missionary affairs, the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary Societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, throughout the whole Presbyterian

population, than they can ever be otherwise rendered. Missionary operations will in this way be more intimately brought home, as they need to be, to every congregation and to every individual in it, as a concern of their own; and when the people see their own representatives, men of their own choice, and in whom they have confidence, managing and superintending this business, they will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of Session, should be joined with it for the special purpose of conducting missionary business, there could be no objection to such a measure.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or missionary board, by which

missions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways.

1. It has been proposed by the Board to endeavor to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches; and from all non-communicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the Session of each congregation is manifestly the natural and proper organ.—Let the Session point out the most proper and practicable method of obtaining subscribers; let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable, to the treasurer of the Board of Missions; let a particular day in the year—say Christmas or New-Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their

subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their number of subscribers be annually forwarded to the Corresponding Secretary of the Board.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3. The Sessions may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable; and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution from those who may be able and willing to make such donations: and if any of the members are acquainted with individuals likely to favor the Missionary cause by testamentary bequests, they may in a discreet and delicate manner remind such individuals of the importance of aiding in sending the gospel to the heathen and to the destitute in our own land.

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